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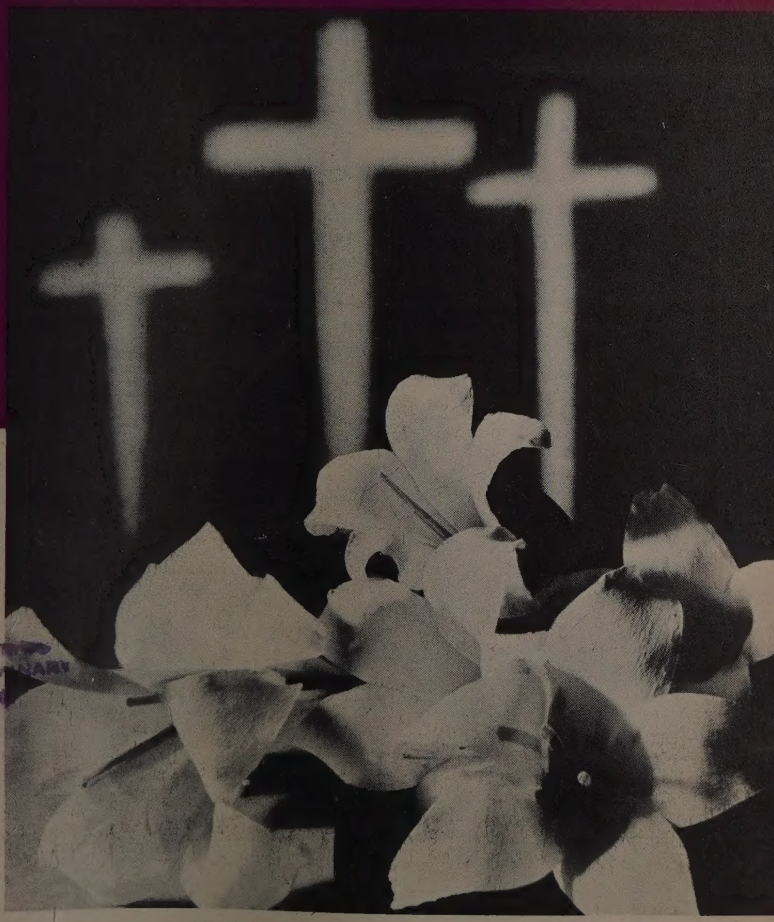

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"Life's everlasting Spring
Hath robbed death of its sting."

Vol. 42, No. 29

APRIL 20, 1960

"MOMMIE, HE'S OUT!"

IT WAS A GLORIOUS Easter morning and everyone was joyfully and light-hearted making his way to church—in new clothes, of course. And among those hap persons were a young mother and father, who were to meet their little, tow-head boy at the Sunday school door and proceed to church.

As they approached the stone church, towering so majestically over the sidewal they looked for that familiar blonde crewcut among the many children's hea bobbing in and out of the crowd of Easter worshipers.

SUDDENLY, out of nowhere, it popped up in front of them. And with enthusias seldom experienced, the boy shouted, "Mommie, he's out! It's okay, Jesus is ou . . . and there you have the Easter story. Simple, yet packed with all the dra and spirit of victory it evokes in human beings.

—RICHARD L. PETERMAN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● THE MEANING OF EASTER, writes Dr. Willard D. Allbeck of Hamma Divinity School, is that Christ showed himself alive (*page 11*). He came to work in a world where human affairs were terribly wrong. They still are, but Christ's work continues.

● ARMED WITH THIS KNOWLEDGE, Christian students are taking an active part in demonstrations against racial discrimination. Student Christian groups throughout the United States feel that what happens to Negro students in Tennessee, South Carolina, or Georgia represents a challenge to their Christian commitment. Herluf Jensen, general secretary of the National Student Christian Federation, wrote a report on the spreading sit-in demonstrations at segregated lunch counters and the actions taken by Christian campus groups to support the movement (*p. 15*).

● ACTION OF A DIFFERENT KIND was taken by an agricultural missionary in eastern Pakistan. Dr. Russell Stevenson of Church World Service reports on the work of David Stockley who farms eight acres of ground to show Bengali peasants that modern agricultural methods can go a long way toward multiplying their crops (*page 19*). What is being done in this Asiatic outpost of Christian action may deeply affect the future of countless thousands of people.

● THE CHALLENGE TO our conscience will not diminish. Next week, coinciding with the observance of Christian College Day, we'll publish an article written for us by Dr. Conrad Bergendoff, president of Augustana College in Rock Island, Ill., on the church's obligation to uphold the goals of higher education. Dr. Robert Mortvedt, executive secretary of the Board of Higher Education, adds his advice to parents on how they can uphold the same goals by preparing for their children's future.

THE CHURCH IN THE NEWS

"He has risen!"

Biggest news of the week was still a message proclaimed by a shadowy figure in a Jerusalem garden to some trembling women on a spring morning twenty centuries ago. "He has risen, he is not here; see the place where they laid him. But go, tell his disciples and Peter . . ."

From coast to coast and around the world throngs gathered in the early morning of Easter Day to hear the Resurrection news repeated. In Hollywood Bowl, United Lutheran President Franklin Clark Fry proclaimed it to thousan in person and to millions via a natio radio hook-up. In Jerusalem, the usu crowds were increased since the Easte Orthodox Easter fell on the same d observed by other Christians.

The world news of the week follow the usual pattern—race conflict, violen death, misunderstanding and cold w But to many, the most hopeful messa that came over the wires or over the a waves was that from an old Book, "I not be afraid. He has risen . . . as told you."

Charges against clergy scored

"Irresponsible and unscrupulous tempts to spread suspicion" against so clergymen on the "false charge of called sympathy for communism" we denounced by the Associated Chur Press at its annual convention in Was ington this month. The organization composed of editors of nearly 170 Pr estant and Eastern Orthodox publicatio in the U.S. and Canada.

Those who originate such charges a spread them through "lucrative device

ELECTRONICS in a cathed help bring Easter service television audience. Telec from National Cathedr (Episcopal) in Washington quired installing mile of axial cable and other equ ment in cathedral at a cost $50,000. CBS telecast w carried by scores of statio

e radio broadcasts that "include ap-
als for cash contributions" undermine
nerican religious institutions and there-
play into the hands of Communists,
e resolution added.

Possible injection of a "religious issue"
o the 1960 U.S. Presidential cam-
ign by the nomination of a Roman
tholic candidate was a major subject
discussion by the editors. A resolution
vised "mature and proper discussion"
the issue. Church periodicals should
rge their readers to keep their sights
gh during the campaign, neither sup-
rting nor opposing any candidate be-
use of his religious faith."

Nixon warns on bias

Protestant editors expected only a brief
rmal statement when Vice President
chard M. Nixon visited their meeting.
stead, they enjoyed an hour's give-and-
ke as the Vice President touched on a
ore of questions.

Injection of a religious issue into the
60 elections "would store up latent ani-
osities and would not be helpful to
r relations as people here at home,"
r. Nixon warned. It would "mar the
cture of our society we give to those
road." He urged that candidates be
udged on the basis of their stand on the
ues."

On another controversial front, the
ce President declared that the U.S.
ould give birth control information to
tions that ask for it. Noting the con-
ions of extreme poverty he had seen
his world tours, Mr. Nixon explained
at nations must develop their own
licies but "if they come to us for as-
tance we should give it to them. To
y that we would not help them combat
sery and ill-health would not be a
od policy either."

The issue of providing birth control information arose last year when a federal committee suggested that living standards of underdeveloped nations might be raised in this fashion. The Roman Catholic hierarchy had responded by denouncing "any public assistance" for birth control, which it disapproves. Sen. John F. Kennedy, possible Democratic nominee and a Roman Catholic, has said that he would be guided in such matters "by the best interest of the United States." President Eisenhower has said he would not allow foreign aid funds to be used for such a purpose, since private technical advice is available to all countries.

Fight obscenity in mails

Mailing of filthy and obscene matter into American homes has become a $500 million annual business, the ACP was told by Herbert Warburton, top lawyer for the Post Office Department. While the department cannot exercise literary censorship, it is required to act to protect the public from unwanted pornography, he said.

Courts have held that obscenity is material that "appeals to the prurient interest" of the average person, "applying contemporary community standards," he explained. Curious editors traipsed down to the department offices to see Postmaster General Arthur Summerfield's "chamber of horrors" of "hard-core pornography." Most depicted sex perversion was sent to teen-agers by "smut peddlers."

Parents must help root out the worst offenders, Mr. Warburton said, by turning obscene material that comes into their homes over to the postmaster. The ACP agreed that "public apathy" to this morally-menacing racket "is explained largely by a lack of information." It asked member publications to launch an

educational campaign, warning at the same time that "efforts to uproot this vicious traffic must not become a means of censorship of literature and art."

Teacher fired after Bundy rumpus

A professor in an Ohio college tried to set his students straight regarding "Reds in the churches" charges which were made in a speech by Edward C. Bundy. Also the professor, Edward K. Stipe—who is a United Lutheran Church clergyman—wrote to Mr. Bundy challenging statements made in his speech in a Mansfield, Ohio, church.

The president of Ashland College, Dr. Glenn L. Clayton, asked for Prof. Stipe's resignation for "misuse of classroom time." The college, in Ashland, Ohio, is owned by the Church of the Brethren.

"My quarrel" with Prof Stipe, said Dr. Clayton, "was that I thought he was dragging the name of the college" into the dispute with Bundy. Edward C. Bundy, chairman of the Church League of America, is a leader in asserting that the National Council of Churches is infiltrated by communism. At a meeting of the "Martin Luther Chapter" of the Church League in Detroit he said in February that "more than 8,000 Protestant clergymen in the United States have aided the cause of communism."

Religious vote termed sin

If a Roman Catholic voted for a Catholic candidate simply because of his religion even though he thought another candidate would make a better President, he would be guilty of sin, a leading Roman Catholic theologian declared.

The Rev. Francis J. Connell warned in Catholic University's *American Ecclesiastical Review* that there must be no "Catholic Party" in the U.S. "Catholics are bound in conscience to vote for the candidate whom they consider best suit for the office, whatever may be his ligious affiliation," he wrote. "Wh many of our citizens believe it is law to vote against a Catholic merely becau of his faith, a conscientious Catho must regard it as wrong to vote for Catholic merely because of his faith."

Father Connell held that "there nothing in the Catholic religion th should prevent a Catholic from being good President." He said that Rom Catholic teachings "would help a pers in public life fulfill his obligations mo effectively."

Religious issue accepted

If a candidate's religion affects his titude on public policies it is a relev factor in an election, the U.S. Fair Ca paign Practices Committee admitted. T statement was issued by Charles P. Ta Protestant lay leader, after a two-d conference of religious leaders held Washington under auspices of the N tional Conference of Christians and Je

It is desirable that every public offic have a religious faith, the group agre No candidate should be judged on basis of his religion, it continued, any candidate may properly be qu tioned about the bearing of his religi faith on issues relevant to the office seeks.

"Intelligent, honest and temperate d cussion of the relation of religious fa to the public issues will raise the wh level of the campaign," the statem concluded.

Bishop flees South Africa

Harsh enforcement of apartheid (rac segregation) policies in South Afr widened division among the natio churches. In general, Anglican and P man Catholic bodies opposed segre

SOUTH AFRICA CHURCHES HOLD CONFERENCE ON SOCIAL CHANGE
ttending recent meeting in Johannesburg were Rev. C. B. Brink (Dutch Reformed), r. W. M. Nicol, Dr. Christian Baeta of Ghana (International Missionary Council ce-chairman), and F. J. Van Wyk of South Africa's Institute of Race Relations

on, while the Dutch Reformed Churches fended it. Roman Catholics are few in e land. There are about 1.2 million nites of English descent (mostly Angli-n), about 1.7 million of Dutch back-ound (mostly Reformed), and nearly n million "colored."

Anglican prelates had taken the lead fighting the Dutch majority's strict licies. Chief spokesmen were Dr. chard Ambrose Reeves, bishop of hannesburg, and Dr. Joost de Blank, no became archbishop of Capetown ree years ago. Dr. de Blank took his ht against the race extremists to the uth African public and throughout the orld. He toured the U.S. and Canada st year.

Bishop Reeves, 60, had taken an active rt in recent agitation against a law re-iring Africans to carry identification rds at all times. Protests against the w led to the killing of 72 persons by lice bullets at Sharpeville and Langa st month. Bishop Reeves also heads Christian Action, a group devoted to injection of Christian principles into national life, and a consultative committee of African and European leaders. Warned that he might face arrest by South African police, Bishop Reeves fled this month to Swaziland, a British protectorate.

Wants Reformed Church ousted

Church groups throughout the world deplored the race violence in South Africa. The U.S. National Council of Churches called it a product of "policies and practices rooted in racial discrimination (that) are increasingly a threat to peace and world order." Upon demands by South Africa's Christian Council, Prime Minister Hendrik Verwoerd—himself target of an assassin's bullet on April 9—called for inquiry into the shooting of unarmed natives by the police.

In Capetown, outspoken Bishop de Blank asked a "change of heart and policy" by the South African Dutch Reformed Churches. All churches should

renounce "the comfortable theory of white superiority," he urged. "It is the tragedy of the Dutch Reformed churches that they have held onto it much longer and sought to find theological and scriptural justification on grounds long repudiated elsewhere."

The World Council of Churches should expel South Africa's Dutch Reformed Churches if they did not alter their segregation policies, Dr. de Blank recommended.

Moderator denounces de Blank

The archbishop's recommendation was "very offensive," retorted Dr. Abraham Johannes Van Der Merwe, moderator of the Dutch Reformed Church of the Cape Province. The Anglican prelate was "as usual unreservedly expressing himself about something he didn't know anything about," Dr. Van Der Merwe continued. He claimed that Archbishop de Blank had been unable to effect integration in Anglican schools because of "terrible opposition from his own people."

South Africa's Reformed churches practiced segregation in a way "that involves no infringement of human dignity," Dr. Van Der Merwe added. He advocated "additional contact with nonwhite churches" but defended church separation since "colored people have received a degree of autonomy in their churches which they could never have received in ours."

"If the world would only let us alone," Dr. Van Der Merwe pleaded. "We have proved in the past that we can be trusted with colored people. We have educated them. We have given them hospitals. We have lifted them up."

Amish win school battle

Bearded Amish farmers of Berks County, Pennsylvania, had refused to send their teen-age children to a fanc new junior-senior high school which the regarded as "too worldly." Twice fine because of their children's absenteeism seven of the farmers spent a few days i jail until bailed out by an anonymou friend. They had refused to pay fines o the ground that payment would be a admission of guilt they did not feel.

Further difficulty was avoided whe State Attorney General Anne X. Alper stepped into the picture, arrived at a com promise between school officials and th embattled farmers. Prosecution will b suspended for two years providing th Amish improve curriculum and equip ment at the two-room country scho they operate. The agreement affects on 7th and 8th graders who would have long bus trip to the new school. Parent permit younger children of the sect attend public elementary schools ne their homes.

Dedicated to a simple, agricultural lif Pennsylvania's "plain people" have lo been fighting compulsory education law Aaron Beiler of Gap, Pa., state chairma said the group "has been compromisi since 1937 and we are now drawing t line at entering our children in the b and luxurious consolidated schools."

Bishop shakes up diocese

When California's conservative Epi copal diocese elected as its bishop t Rev. James A. Pike, they expected so innovations. A former lawyer and o time Roman Catholic, Bishop Pike h gained a reputation as a controversi figure while dean of New York's Cath dral of St. John the Divine. This mo a California layman characterized t 18-month tenure of California's bish as bringing "earthquake, cyclone and r olution" into the field of religion. M California Episcopalians were s

ongly to support the chunky, black-ired, 47-year-old bishop's innovations. Attracting most attention was Bishop ke's move in ordaining to the Epis-pal priesthood a Methodist minister, . George Hedley, chaplain at Mills llege in Oakland. The dual ministry s said to enable Dr. Hedley to serve iscopal students, who compose 38 per t of the student body. Bishop Pike s also set up "presbyteries," combining veral congregations and institutions in area to provide a "team ministry" d more efficient administration.

Since Bishop Pike came to California, ht new churches have been organized. has entered the high church-low urch controversy by urging that there "fewer ceremonies but bigger and lder ones."

nations issue WRY stamps

Stamps calling attention to World fugee Year were issued on April 7 by countries, United Nations Commis-ner for Refugees August Lindt an-unced. In many cases, the govern-nts were donating proceeds from the le of the stamps to the WRY program. Contributions from governments of arly $15 million had aided the resettle-

STAMP MARKS WORLD REFUGEE YEAR
mmemorative issue was placed on sale pril 7 in Washington. U.S. is among countries issuing special stamps to ll attention to United Nations' effort to lve problem of the homeless millions

ment program, said Dr. Elfan Rees, chairman of the International Committee for the WRY. He urged national committees to continue their efforts beyond the twelve-month period in order to help all homeless people find permanent residences.

More than 83 per cent of the Lutheran World Federation's $1 million goal for special World Refugee Year projects had been reached by early March, Director Bengt Hoffman of the LWF Department of World Service reported. Funds would be used for projects among refugees in Jordan, Hong Kong, India and among Hungarian refugees in Austria, he said.

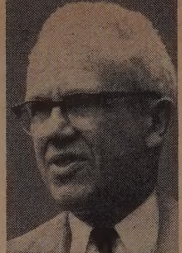
Seminary ousts freedom fighters

Four Hungarian theological students have been expelled from the Lutheran Theological Academy in Budapest by order of Bishop Zoltan Kaldy, according to a report from Geneva. The ouster of the students came at the request of Hungary's Communist regime which charged that the students' parents had been implicated in the Hungarian revolt of 1956 which attempted to shake off Communist rule.

Bishop Kaldy recently told a church convention that Hungary's Lutheran Church "has overtaken the difficulties caused by the events of 1956" and that the government is "looking with increased confidence at its affairs." The bishop heads the church's Southern Diocese, a post formerly held by Bishop Lajos Ordass who was "retired" in 1958 because of his opposition to Communist interference in church affairs.

And so forth

Chief engineer for the powerful radio station to be built in Ethiopia by the Lutheran World Federation will be Erich H. Kraemer, 30, a ULC layman from Hicksville, Long Island, N. Y.



WASHINGTON

By ROBERT VAN DEUSEN

SOUTH AFRICA AND THE UN

THE UNITED NATIONS faced a dilemma in deciding what to do about racial violence in the Union of South Africa. Two conflicting principles, both embodied in the UN Charter, were involved.

One was the agreement that the world organization would deal only with international affairs and would not interfere with purely domestic problems. This principle has been zealously defended by all the great powers, including the U.S.

On the other hand, the Charter sets forth the obligation of each UN member to guarantee human rights and to resist their suppression. It was on this basis that the General Assembly protested against the Soviet action in crushing rebellion in Hungary, and has kept the issue alive in succeeding sessions.

The crisis in South Africa was too explosive to be ignored. The tension which has been building up for years over the practice of "apartheid" or enforced segregation finally assumed crisis proportions. In the riots that followed, over a hundred Africans were killed, and racial unrest seethed throughout the country.

THE GOVERNMENT of the Union of South Africa considered the situation an internal problem, and resisted angrily any attempt to bring it before the UN. The newly independent nations of Africa, backed by the Afro-Asian bloc, insisted denial of human rights by a member government should be challenged by the U

The U.S. took the lead in bringing t matter before the Security Council, though this placed Great Britain a France in an embarrassing positio Britain felt impelled not to take sid against a member of the British Co monwealth, even though it disagre with South Africa's racial policies. Fran had argued heatedly against UN inte vention in the "domestic" Algerian d pute, and had to be consistent when a other nation was involved.

Threat to peace

WHEN THE issue came to a vote in t Security Council, Great Britain a France abstained but did not use t veto. The resolution, somewhat soften from the wording proposed by Ecuad deplored the racial violence in Sou Africa and asked Secretary-Gene Hammarskjold to seek to have the U charter upheld. The 9-0 vote was an i dex of the seriousness with which t situation was viewed.

The factor that weighted the scales the direction of action by the UN w that the rising tide of violence in Sou Africa was considered a "threat to t peace." With the maintenance of pea being the primary function of the U the Charter made the endangering world peace an overriding considerati even more important than the protecti of internal affairs from international i terference.

The struggle in the Union of Sou Africa had to be appraised against t backdrop of Negro nationalism in t rest of Africa. The combination of t denial of human rights by the Sou African government, and brutal suppre sion of protest against that denial threa ened to start a long-delayed explosion th could ignite powder kegs all over Afric

Resurrection scene (John 20:17) by Giotto in Padua's Scrovegni Chapel

ne Meaning of Easter

He Showed Himself Alive

WILLARD D. ALLBECK

EVERAL YEARS AGO I served as supply tor at Easter Communion services in wo-congregation Indiana parish. The was warm and clear. The hillsides he Ohio River valley were ablaze with oud and dogwood blossoms.

n both churches the flowers were ely. The air of the spring day could be shut out. But it was more than ng and blossoms in bloom. It was ter. And beyond the awakening of ure came a much more powerful assertion of joy. It was all contained in the statement that sums up the Easter message: "He showed himself alive."

As I set out to write about the theological meaning of Easter it's that spring day in Indiana that comes to my mind. No better illustration of the Easter mood could be found. But Easter is more than a mood. It has a doctrinal significance. The question is: Is that doctrine different from others? Does Easter say something Christmas did not say?

CHRISTIAN DOCTRINES are related like strands in a fabric. The meaning of Easter appears in our doctrines of God, sin, salvation. But in this brief analysis let me confine myself to the person of Christ alone, his work, and the benefits it holds for us.

Our first question, explicit or implied, which comes to mind as we meet someone for the first time is: "Who are you?" And the question may not be answered at once. Sometimes the answer comes in little bits, revealing partial traits, portions of a picture which in some instances will never appear to us as a whole.

AS WE MEET Christ, the "who are you" question is answered with the assertion that Christ is Lord. This is the theme of all festivals of the church year. Christmas tells that he came into the world, the story of the Word made flesh. "God sent forth his Son, made of a woman," Paul writes to the Galatians.

Epiphany takes up the theme with its note of God made manifest. The Gospel of St. John says: "We beheld his glory, the glory as of the only begotten of the Father."

Easter adds its evidence to the testimony that Jesus is the Christ. Peter in his Pentecost sermon points to the resurrection as convincing proof that Jesus was Christ. The Epistle to the Romans starts out by asserting that Jesus was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

RESURRECTION FROM THE DEAD: The emphasis is on the living Christ, not on the empty tomb. The difference is important. To stress the fact that the disciples found the tomb empty rather than the fact of Jesus conquering death is to miss the point of Easter. And many people are like the Baptist preacher i Covington, Kentucky, who built a re lica of Christ's tomb and its surroun ing garden in the belief that the tom would capture an image of the Lord.

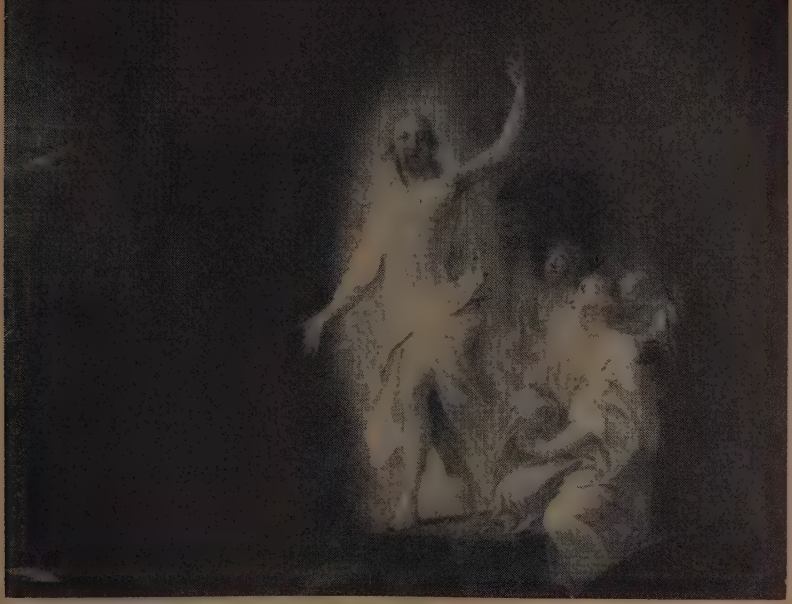
But tomb or resurrection are bo equally pointless if they are seen only historical perspective, observances century-old tradition. Tomorrow we m be able to board a rocket ship and spe Easter on Mars. Earth will then see as far away as the first century seem to the twentieth. What about Easte from the perspective of Mars?

THIS QUESTION has basic implicatio Can we, children of the space age, st believe in a living God who revealed hi self in an historic event and in huma form? Or must we conclude that w have reached the stage where nothi matters but matter? If your idea of G is too small, space travel will reveal to you.

We have had plenty of prophecies gloom in our days. Some people s that an atomic war will kill all life earth. If they want scriptural backi for their theory, they'll find it, partly, the 24th chapter of Matthew (verse 3 which says: "Heaven and earth shall pa away."

But the verse does not end with t prediction of total destruction. It co tinues: "But my words shall not pa away." This is Jesus speaking, and life seems futile and meaningless, if y succumb to the anxiety of unbelief, i good to keep the two parts of the ver together.

Dr. Willard D. Allbeck has been professo of historical theology at Hamma Divinit School since 1937. Previously he was pasto of St. John's Church in the Highland parish Pittsburgh Synod, is author of several books



Resurrection of Christ, Johann Wilhelm Tischbein (1751-1829)

THE MEANING OF EASTER is that in living Christ we have evidence of the ng God, and are in contact with him. d will continue to rule after all Sput- s have fallen and all atomic bombs are ne. The risen Christ speaks to us of ine life, and communicates its power Word and sacrament.

Any of us might say, "I don't know at electricity is, but I know that it nts my house." In the same way some ople have said, "I don't know what d is, but I know what he has done." is would also be true of Christ.

It should be clear to all of us that rist came to work in a world where man affairs were terribly wrong. There s bloody brutality. The practices of ne of the religions of the Roman Em- e were too vile to print.

The chief element in sin is a disturb- ce in our relation to God. In one re- ct it is pride, which means that we chiefly concerned with ourselves. In another sense it is taking God out of the center of our lives and following the path of unbelief.

We won't change that by tinkering with the relations of people to each other. Something had to be done to restore the right relation with God. That was the special work of Christ. By his life and death he made it possible for us to become members of the family of God.

WE HAVE GRASPED the meaning of Easter when we understand his resurrection as evidence that his work was successful. When he showed himself alive he was demonstrating the fact of his victory over the power of sin.

This is exactly the meaning the disciples saw. "It is Christ that died, yea rather, that is risen again," wrote St. Paul to the Romans (8:34).

We must understand that the work of Christ did not end nineteen centuries ago. It has a continuing aspect. The

Epistle to the Hebrews says, "he ever liveth to make intercession for us." By the sign of Easter we know that we are being forgiven day by day.

Mercy and forgiveness are greatly needed. Behind the newspaper headlines leers the face of merciless dictatorship. The towering evil of our day, as seen in organized racketeering, like a deadly monster threatens to destroy us. In ourselves appear dark traits which are to be despised. Here is the anxiety of a guilty conscience.

Easter reminds us that though evil has its day, the ultimate victor is Christ. The face of the risen Christ may be seen beyond and above today's wickedness. He has the last word.

LEST YOU THINK that in writing about Easter I am concentrating too much on the past or on the doctrine of Christ let me say that our thinking, our theology, must be centered on Christ, not on ourselves. Too often we make our religion simply a plan of spiritual fringe benefits, and God a kind of divine baby-sitter.

It is true that in Easter there are benefits for us, although we must not let our faith be man-centered, though man is surely involved. We must not let our chief concern be what faith does for us.

Of course, the work of Christ brin blessings to us. Easter headlines the fa that Christ redeemed me. The Christ wh arose after execution is my Saviou Trusting in him I know that my sins a forgiven; and my fears subside.

With the living Christ at my side can face tomorrow's uncertainty brave Facing a threatening future the Fi Epistle to Peter could say that God "ha begotten us again unto a lively hope the resurrection of Jesus Christ from t dead." The mood of Easter is courag

In the light of Easter I am not ove come by the fear of death either for m self or for my relatives, for I believe the resurrection of the dead. That what St. Paul wrote to the Christians Corinth: "Even so in Christ shall all made alive." Our Lord's words as ported in St. John's Gospel are: "Becau I live, ye shall live also."

This does not deny the ugliness death. But Easter shows a certainty yond the apparent finality of the gra When we commit a body to the ea we do it "in sure and certain hope of resurrection to eternal life through Lord Jesus Christ." This is the faith action when we say that Christ "show himself alive."

THESE ARE THREE dimensions of the Easter message. It speaks of Christ's authority, of man's dignity, and of the world's destiny. Whether this holy day will be to you a message with these dimensions, or merely a time for religious nostalgia, tinged with spring fever, depends on whether or not you have walked with Jesus as a learner, and at length have yielded to Him as a disciple. It was through no accident, and no historical evasion, that his Resurrection appearances were only to disciples. Today those committed to him morally and spiritually are those who see in him eternal realities.

—GORDON in *Evangelical Sermons of Our Day*, edited by Andrew W. Blackwood (Harper-Channel)

ristian Youth Cross
cial Dividing Lines
Desegregation Fight

My Brother and I Are One

HERLUF M. JENSEN

T THE TIME of this writing, March well over 1,000 college and univer- students have been arrested for hav- challenged segregation laws and cus- s in the United States.

unch counter sit-in demonstrations e been held in over 60 towns in ve Southern states. Sympathy stand- nd sign-carrying demonstrations have ad like wildfire from campus to pus in the north and in the western of the country. White students ged support to the campaign.

n at least five states, tax-supported eges and universities are under pres- from state governors and legislatures lamp down on Negro students dem- rating against the social and legal in- ce of a democracy for whites only.

T ALL BEGAN quietly enough when Negro students from North Caro- s A. & T. College entered a Greens- variety store Feb. 1, and sat down lunch counter reserved for whites. group sat quietly until the store ed. They were not served.

On following days students returned in larger numbers. Their action caught on among other Negro and white students, and demonstrations spread to other North Carolina cities, jumped to seven other Southern states within days and touched off sympathy demonstrations in the North.

In some colleges the students were quick to organize. Chosen leaders knew when students would be free from classes. They could even argue that the students could take their textbooks with them and read them peacefully at the counters since nobody would bother to serve them.

City and state authorities were puzzled as to what to do. With rare exceptions the demonstrations followed a rigorous discipline of nonviolence. The instruction sheet used by students in Nashville set forth the following rules of discipline that students were to observe:

"Don't strike back or curse back if abused.

"Don't laugh out.

SIT-IN DEMONSTRATION IN NASHVILLE, TENN.
*White student joins Negro in protest**

"Don't hold conversations with floor workers.

"Don't leave your seats until your leader has given you instruction to do so.

"Don't block entrances to the stores and aisles.

"Show yourself friendly and courteous at all times.

"Sit straight and always face the counter.

"Report all serious incidents to your leader.

"Refer all information to your leader in a polite manner.

"Remember the teachings of Jesus Christ, Mohandes K. Gandhi and Martin Luther King.

"Remember love and nonviolence. May God bless each of you."

** Minutes after sitting down at counter, white student was dragged down and beaten by other white youth converging on department store. The police intervened later.*

BEFORE BEGINNING a demonstrati students would gather quietly to recei last-minute instructions. Students wh could not maintain the discipline we told that they would help the demonstr tion by staying away. Frequently hym and the national anthem would be su followed by a recital of the Lord's Pray just before the students left the campu

Three states with legislatures in se sion considered bills aimed at the "s ins." Not wanting to give any groun for a constitutional decision that mig upset the practice of segregated eati facilities, city and state authorities we hard pressed to find legal grounds upo which to take action.

In some cities the demonstrations we called "parades," and students we charged with parading without the prop license. Some lunch-counter manage painted "no trespassing" signs whi could be hauled out on short notice. Tennessee, authorities discovered th students could be charged of "conspira to obstruct commerce."

Four days of demonstrations in Ch tanooga, Tennessee, ended in violen Negro students at Montgomery, Alaban were threatened by Governor John P terson with expulsion from Alabama St College.

IN NASHVILLE, TENNESSEE, students Fisk University, Tennessee A. & I., a the American Baptist Theological Ser nary, both Negro and white, took p in demonstrations in several stores. one the police left the store. Accordi to reports, students were attacked a beaten but refused to be provoked in attack.

Finally, police re-entered the store a arrested a large number of students b did not arrest any of those who h attacked them.

ames Lawson, a Negro student at derbilt Divinity School, was singled by the local press and radio as al- d leader of the movement. An or- ed Methodist minister, who had ed a three-year hitch as missionary ndia, he was known among Christian lents since 1950 as ardent pacifist committed Christian. He was in the months of completing requirements his bachelor of divinity degree at derbilt.

On March 2, the executive committee Vanderbilt University's trustees or- ed Lawson either to withdraw from university or be expelled. The fol- ing morning, Chancellor Harvie Bran- nb announced that Lawson had been elled. The next afternoon, Nashville ce marched into First Baptist Church arrested Lawson on the charge of spiracy to obstruct commerce.

His stay in jail was short lived. At refusing to accept bail, he was re- ed the same evening when all the nbers of Vanderbilt Divinity School's ulty joined pocketbooks in posting 0 bail.

REACTION to the Nashville events was throughout the nation. An inter- al fellowship of Christian students in isiana, formed as an ecumenical ly group as a result of the Ecumenical dent Conference held last December Athens, Ohio, appealed to hundreds campuses calling for letters of protest. The United States National Student ociation, involving over 300 college university student governments, ed for sympathy demonstrations. Stu- ts at Oberlin University (Ohio) col- ed over $2,000 as legal defense fund Lawson. The central committee of National Student Christian Federa- n issued a pastoral "Letter to Chris- tian Students," and distributed it to over 10,000 students, and 3,000 groups.

By March 9, 111 faculty members of Vanderbilt University, including twelve department heads, issued a statement deploring "the intolerance that is the fundamental cause of the Nashville disturbances" and commending "the students of Nashville's Negro educational institutions and their supporters including members of the Vanderbilt Divinity School faculty and student body, for conducting themselves with patience and forbearance under extreme provocation."

In the meantime, demonstrations were continuing elsewhere and spreading to other campuses as bands of students organized and went through accelerated training programs and workshops in the techniques of "passive insistence."

On March 6 a near riot was averted in Montgomery. On March 15 over 500 students were arrested in Orangeburg, Rock Hill, and Columbia, South Carolina, and at Atlanta, Georgia.

THE PASTORAL "Letter to Christian Students" sought to give theological support to participants in the demonstration by trying to clarify the relation of law to civil order, nonviolent resistance, and the question of academic freedom and responsibility.

It pointed out that "law and custom which undergird the civil order are not the embodiment of absolute values," but "manifestation of a particular fabric of social relationships" which stands under God's judgment and is in constant need of scrutiny and change.

Christians must accept responsibility for bringing about such change in submission to God's will and out of concern for the human being. The letter described civil disobedience as a justifiable means of protest against the wrongness

of particular laws or customs "which can be used responsibly, and with restraint, as a vehicle for seeking a less discriminatory civil order, but not for the destruction of the civil order itself." Students were urged to become acquainted with the issues and "to pray for those involved, and to search for avenues by which they may creatively participate in this work of God in our midst."

DURING RECENT WEEKS the demonstrations have continued and spread to new campuses. In several theological schools classes have been suspended for entire days while the student body debated the events in the light of Christ's teachings.

On March 23, 350 Yale Divinity School students met for a service of prayer, then marched silently with most members of the faculty in a sign-carrying demonstration around Central Green in the heart of New Haven. Later they went out in small teams to call upon a large number of student lodging homes urging owners to accept Negro students. They also took up an offering of several hundred dollars for the Legal Aid and Scholarship Fund established by the National Student Christian Federation for arrested and expelled college and university students.

Demonstrations have been held in public libraries, art galleries, and even segregated congregations.

TWO MONTHS of demonstrations have given to the nation, and particularly to the south, a powerful witness to the growing insistence of the Negro community for abandonment of social customs and economic practices which do not recognize the inherent dignity of all human beings.

Members of the community, both Negro and white concerned with working for a larger measure of racial justice, have discovered a powerful method fo giving expression to their concern. Th growing economic power of both Negr and white who wish to use it in an effo

HERLUF M. JENSEN, 36, is a Lutheran (AELC) from the Midwest who heads the staff of the National Student Christian Federation as general secretary. The less than one-year-old organization is result of a merger of the United Student Christian Council, the Student Volunteer Movement and the National Interseminary Committee. Mr. Jensen had been executive secretary of the United Student Christian Council since 1954. He has degrees from Harvard (history) and the University of Minnesota (English literature), has continued theological studies at Grand View and Chicago Lutheran seminaries. He was president of the Lutheran Student Association of America.

destroy segregation, will increasingly
ve to be recognized.
The Christian motives of many of
se involved in the demonstrations, the
orous observance of the disciplines of
nviolence sometimes in the face of
grading provocation, the response of
dents from everywhere, are testimony
the fact that contemporary youth can
stirred into concerted action.

IF THE DEMONSTRATIONS express im-
ience with the slow progress of in-
tegration, how long can this impatience be contained? When will students, denied service at lunch counters, ask whether the services of the church must be equally denied?

Perhaps we in the church should now make it clear that there is only one distinction—between those who accept and those who reject the reconciliation with God wrought in Jesus Christ. Since Christ I am no longer just my brother's keeper, but in Christ I and my brother are one. This creed dictates our action.

nristian Service Outpost in Pakistan

Twentieth Century Comes to Khulna

A. RUSSELL STEVENSON

DAVID STOCKLEY is a tall, heavy-set
head in his early thirties. He looks
e a British farmer—set him down any-
ere from Dorset to Northumberland
d he would seem to have grown out of
soil.
But David Stockley's present farm is
ong way from his ancestral England.
s in Khulna, forty miles from the city
Jessore in East Pakistan.
To get to Khulna from Jessore you
vel four hours on one of the slowest
roads in the world. Then you walk
ng a crowded, dirty street amid the
thing confusion of men, animals, and
icles, past a Baptist mission church,
d you come to the edge of Stockley's
ject. It is called the KHULNA AGRI-
LTURAL AND VILLAGE UPLIFT CENTER.
d it is working a modern-day miracle.

THE "FARM" at the Khulna Agricultural and Village Uplift Center, as farms in America go, is minuscule in size—only eight acres.

But as the loaves and fishes, which were only seven—being five and two—were multiplied until "the multitude . . . did eat and were filled," the fruits of David Stockley's labors at Khulna too are multiplied many thousandfold and because of them hungry multitudes of Pakistani are fed.

It is sobering to realize that David Stockley, a missionary of the British Baptist Board, is the only agricultural missionary in all of East Pakistan, a country whose forty million people live mainly in tiny villages and whose entire and precarious subsistence must be wrested from the soil.

I went to Khulna in November during a two-month journey for Church World

Service, a journey that took me to fifteen countries in the Middle East and Asia. Through such appeals as the *One Great Hour of Sharing,* our churches provide Stockley with "leverage" money, the funds over and above his mission board's appropriation which allows the leeway to experiment and to invest in a wide variety of projects that build for the future even as they serve the present.

I found him in his usual dress, a pair of old trousers rolled up to the knees, a shirt with an open collar that had seen lots of wear, and bare feet.

Bengali villagers don't wear shoes to wade in their rice paddies, and David Stockley lives the life of a Bengali villager. He spends days at a time with villagers eating their food, speaking their language, and working beside them in their fields.

The chief difference between them is that David has a degree in agricultural science from an English university, has mastered the proper ways to plant, cultivate, and harvest rice, and—what is most important—knows how to pass this on to Pakistanis who still are doing things in centuries-old ways.

THE KHULNA CENTER'S purpose is to become the very best farm in the country, and to encourage individual farmers to come and see for themselves the difference that is made by modern methods of cultivation under natural conditions identical to those of their own fields.

Stockley gets his message across by farming his own eight acres, cut down a few years ago from thirty by a governmental requisition of the land for building purposes. The result of patient experimentation and of improved methods of planting seed, preparation of the soil, fertilizers, better ploughing, and other "new" ideas is a bumper rice crop.

It is there for everyone to see and copy. The villagers' eyes grow wide with wonder when they see for themselves what is happening at Khulna. Invariably the question is planted in their minds: "If it can be done here why can't I do it?"

Stockley is an effective teacher. He is blunt and to-the-point. He hasn't time for diplomatic phrases. Sometimes he loses patience with villagers who have ignored his advice.

"I showed you what to do but you didn't do it," he will say in effect. "Now don't complain to me." His village friends respect his forthrightness.

STOCKLEY explained why the rice yield in East Pakistan is so uncertain and so low. The area has possibly the heaviest rainfall in the world, as much as three hundred inches a year. Seed improperly planted washes away. In times of drought, there is inadequate irrigation.

The villagers still use wooden ploughs which penetrate only a few inches. Seed selection is unknown, there is no pest or disease control, harvesting is by archaic methods. The staff at Khulna is proving that practically all these things can be overcome with a modest amount of knowledge, careful methods, and with inexpensive but improved tools.

In addition to rice and other field crops, the Khulna farm has begun to experiment with fruit trees — banana, mango, guava, fig, coconut.

A poultry project was started five years ago with flocks of Rhode Island Reds and white leghorns. Eggs, three times the size of eggs available in the villages, and chickens are now available for village distribution and use.

Dr. Stevenson is program director for Church World Service. His duties take him into every part of the free world where American churches are granting material support to work projects.

HOMEMADE TRACTOR AT KHULNA AGRICULTURAL AND UPLIFT CENTER

Efforts are also being made to im-
ove the strain of cattle. The result
ll be better cows for the villagers and
milk-yield of gallons per day instead
a few pints.

OTHER THINGS are going on at Khulna.
ockley and his staff are persuading a
owing number of villagers to invest in
ares for a small co-operative. They
e experimenting with designs for a rice
resher patterned after a Japanese
odel but only half as expensive.
Hand-drawn charts are prepared for
lage teaching. Joyce Stockley works
th village women and demonstrates
sier and healthier ways of homemaking.
ne unemployed man is being taught to
ake wooden toys.
Wherever there is need, wherever—
nong people living on the very margin
life—a small assist can be a big help,
e Stockleys and their staff try to do
mething about it. Practical, versatile, persevering, they have achieved a high percentage of successes.

THE CENTER AT KHULNA is not an end in itself. It is a beginning. It serves the people in a way and on a level they can understand.

Nothing is forced. But nothing is free. The villager has to make the effort and give of himself. Once he is willing to do that there is help available to put him, his family, and his community on the road to better economic health. This is technical assistance at its highest level of effectiveness.

Through such devoted people abroad, the American churches are re-enforcing ecumenical ventures in many places, of which not the least is Khulna. In all of them Christian understanding and Christian effort, only seeking unselfishly to help, are generating freedom from want, building the dignities that ensue, and making a witness in deed and words.

Let a Rose Be a Rose

Impressions from a flower show

by one who wasn't there

I NEVER MISS the big flower show in March if I can help it, especially since I get free tickets from a florist who is a good friend of mine. But this year I couldn't help it, because I was taken to the hospital the day it opened. Some people go skiing and break their legs, and some just go snow shoveling and break their hearts, and that's what I did. (How foolish can you get!)

So I missed the flower show. But my daughter went, and she brought back an orchid for me, an exotic Lady's Slipper whose home is somewhere in Burma, or the foothills of the Himalayan Mountains.

What a flower! What an unbelievable design! Neither Picasso nor Salvador Dali could have thought up such a form in their wildest dreams: bizarre and yet balanced, forceful yet delicate, almost monochrome—a somber brown—and yet fascinating in all its fine nuances. It's a hybrid, I am sure, like most of the plant at the flower show, because hybridizatio is *the* big thing in the flower busines today.

SOME YEARS AGO I was visiting greenhouse in Philadelphia where the had shelves and shelves of different kinc of tulips. There was one box with som tulips—if you can call them such—whic had neither shape nor form, just a ma of weird greenish growth.

"This is our most valuable lot," w were told. "From these we hope to d velop a new double tulip that will loc like a rose, or a carnation, or a doub begonia. And we shall develop it in different colors, of course."

"Of course," I said. "Why not!"

Why not? Indeed! Or rather, *Wh* in all the world, should a tulip look lil

BY ERICH F. VOEHRINGE

rose, or a carnation, or a double be-
nia? Why shouldn't it look like a tulip?
nat will remain of its beautiful chalice
ape, opening to the rays of the sun,
olding wonder like a cup"?

We already have the double daffodil,
o looking like a rose, or a carnation,
a double begonia. Gone is the flaring
mpet rising out of a golden star with
ich it used to herald the coming of
ring.

Soon we shall have the double snow-
op. No more will it ring its little silver
l with green edge; it will have joined
parade and will look like the double
ip; the double daffodil, like a rose, or a
nation, or a double begonia.

WITHIN A FEW YEARS, a flower catalog
l list them all, the double garden va-
ties, and they'll all look the same ex-
ot that the leaves will still be different
cause the hybridizers haven't gotten
ound to tamper with them. They're
l working on a few flowers they
ven't been able to double.

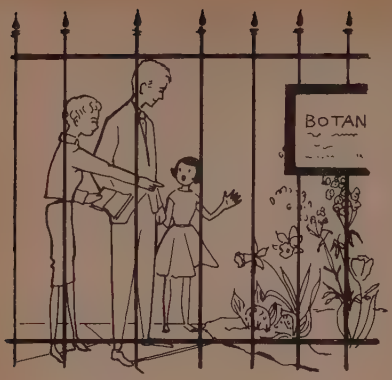
OM TATTLETALE-GREY TO HANGOVER-GREEN

FLOWERS TO MATCH YOUR SHOWER CURTAIN

But give them time. It's bound to come. All the beautiful lance-shaped and heart-shaped and arrow-shaped leaves, one day, will be nothing but a mass of crinkly little excrescences, bunched up to resemble a mop, topped by another mop which is the flower—the flower to end all flowers, the *Double Utopia*. It will come in three sizes, midget, medium and giant—and, of course, in all colors.

There is no doubt about that. It will be available in all shades from tattletale-grey to hangover-green, to match every plastic tile, and fabric, and drapery on the market.

In fact, flowers will no longer be sold by florists (they will sell artificial decorative arrangements with no resemblance to any growing thing). They will be sold by the paint shops, the hardware stores, the supermarkets, so you can match, on the spot, your new kitchen floor, or your TV set, or your shower curtain. On the way home you may stop at the drugstore and get some pills against nausea.



FLOWERS AS THEY USED TO BE

HOWEVER, DON'T DESPAIR. Bigger cities will have botanical gardens where children and a few interested adults will be able to see flowers as they used to be—tulips that look like tulips, and daffodils that look like daffodils. They will exclaim in wonder: "How in the world can they grow such strange and beautiful flowers?"

Now, don't think I'm against all hybridization. Far from it. Hybridization is a wonderful thing and it is one of the things in which man exercises his God-given right and responsibility to govern the earth and rule over it. Pardon me for lapsing into religious language. I am a theologian by profession and a botanist only by avocation. I could express it all in purely scientific language if I tried hard enough.

BUT WHY should I? I would only be saying the same thing less understandably. Religion goes deeper than science. It goes behind the "how" of things, to the "why" of things. It seeks and finds the Creator behind the creature.

It was the German astronomer Kepler (in his spare time he was also an astrologer) who, when he discovered the laws of the motion of planets, went dov on his knees and thanked God that was the first man who was permitted think these thoughts of God after hi This is what the Christian sees in t wonders of nature: the thoughts of Go

"I believe that God has created r and all that exists." If this means an thing at all, it means that God design (I use this word advisedly) my body wi all its marvels which are beyond beli (including my heart which is right no mending itself in some quiet, mysterio way), and all the animals and all t flowers in their infinite variety and beau

IF THERE is anything we can lea from nature, it is this: that God is God of variety and not of uniformi Did you know that there are about 20,0 different species of orchids and new on are discovered every year? In fact, I d covered a few myself when I was a m sionary in Africa. If the war had n come, I would have registered them Kew Gardens, London, and named the Imagine: *Epidendrum Ericum Voehrin erianium* . . . what a name to bestow a flower!

Now, one of the most brillia thoughts of God was that of bisext procreation, for it afforded an infin variety of combinations of different fa tors of form, color, texture, in the o spring. Man may and should use th knowledge.

By experiment and planning he c speed up the processes of nature a tho sand fold and develop in years varieti which unaided nature would not ha produced in a million years, if ever. H can make sweeter corn and bigger appl meatier steers and "milkier" cows.

And when it comes to flowers, m may certainly use his ingenuity and mu tiply their shapes and colors. But

ıould do so with a feeling for their ɛculiar beauty, a reverence for their ɔecial design, for "the thoughts of God" them.

There have been and are hybridizers ho have this feeling and reverence, who ave created specimens that far surpass design and color the simple forms ɔund in the forests and steppes. No, they did not *create* them. They only freed the latent possibilities, which the Creator himself put in his creatures from the beginning. We need to think only of such marvels as the hybrid roses, or orchids (like the one on my bedside table), or irises.

AH, IRISES, what noble flowers! Who but God could have thought of such a design: Half of it rising to heaven like a fountain in joyous praise, the other half graciously bending down to earth as if issuing an invitation to come and follow the path, marked with a golden crest, to the secret tryst, the holy of holies, where the mystical union of heaven and earth takes place.

There is no "double iris" as yet, thank God. But some day some freak hybridizer will discover a freak iris, crippled, distorted beyond recognition, perhaps by radioactive fallout or by artificial irradiation, and will exclaim: "Eureka! (if he knows that much Greek) I have found it. This thing is worth a million dollars. This at last is the wedge to bring the iris into line, to double it and march it down the road to equalization!"

Woe unto those quacks who can do nothing but perpetuate freaks, whose only aim is to double and triple every flower and reduce it to a shapeless mass, who mess up God's creation. From these preserve us, our Heavenly Father!

DR. ERICH VOEHRINGER, professor of missions and religious education at Philadelphia Seminary, was born 1905 as son of a German businessman in Africa. He studied in Germany, and the United States, earned his Ph.D. from Berlin University, was a missionary and principal of the theological seminary in the West African Gold Coast, returned to America in 1941, and served Grace Church, New York City, and Tabor Church, Philadelphia, during the war. In 1946 he became associate secretary for audio-visual aids of the World Council of Christian Education and joined the Philadelphia Seminary faculty in 1953.

FIVE MAKE A FAMILY

Easter Thoughts

EASTER was unusual for the Meltons. *We* were guests instead of having guests at our home.

Both Dan and I grew up in families where there were always relatives and friends for dinner at Christmas, Easter, Thanksgiving, and birthdays. We've carried on that hospitality. We like guests. And, we think it important that children learn while young that they are a part of a larger family of relatives and family friends.

A couple of weeks ago Dan and I, Karen, Pete, and Sue were talking at dinner. Talking is a polite word. Each of us was doing his best to hold the floor. We're not rude—each just wants to tell the others what *he* did today.

OVER THE HUBBUB I said, "Dan, Aunt Mary and Uncle Tim can't come for Easter as they planned. Billy's going to have a tonsillectomy."

"Let's invite Pastor Hanson." Pete put his bid in at once. Pete's a good friend of Annaliese Hanson.

"Wait a minute, Pete. Your mother was talking to me." Dan calmed the hubbub by tapping his fork on a glass. "Had you invited anyone beside Mary and Tim?"

"No. I started the guest list with them. I haven't gone any further."

"Good. Guess who spoke to me in the post office today? Mr. Dickerson. He asked, sort of hesitantly, if we had any plans for Easter. I was rather vague . . . I knew you'd mentioned Tim and Mary."

"What did Mr. Dickerson have on his mind? Adorable old gentleman!" Kare said.

"Adorable! What a way to talk abou a man!" Pete sneered over his desser Pete admires Mr. Dickerson for his ca and his factual mind. Karen likes h manners. He treats her as an adult.

DAN TAPPED his glass again. "M Dickerson would like us to come for di ner Easter."

"It would be pleasant to be a guest o Easter, instead of hostess . . . just th once," I said. "But he told me his hous keeper has Sundays off."

"She does. He plans to have us at h house for *hors d'oeuvres* . . ."

"Hors d'oeuvres?" Pete caught th phrase. "What's that?"

"Hors d'oeuvres?" Sue echoed. "What that?"

"Goodness!" Karen sniffed. "Aren you two ever going to learn any Frenc You'd think with me spouting Frenc . . . *Hors d'oeuvres* are snacks, tidbit before a dinner."

Dan continued. "Then we'll go to th Fairlawn Club for dinner. Mr. Dicke son is a member. He said he planned t telephone you first, Connie, but he sa me and asked about our plans."

"I'll accept," Pete said. "Maybe he let me take a look at that motor. Son slick job."

"Not in your good clothes, Pete," warned.

"The Fairlawn Club," Karen breathe happily. "On Easter everything is su to be *très soigné* and *très distingué*."

PETE SWALLOWED a forkful of dessert and opened his mouth to question Karen's French.

I spoke first. "Won't it be fun? How kind of Mr. Dickerson to want us. It's mental telepathy . . . because I thought of including him with our guests."

On Easter, Karen went to the 6:30 service at which the choir sang. She did not come home for breakfast, since it is a tradition for choir members to eat in the church kitchen after the early service. They sing at the 9:45 service and 11 service, so there's not much time to go home for breakfast.

For me, Easter Sunday is both the most solemn and the most joyous of the festivals of the church. It's not that I sit in the pew and think holy thoughts. My thoughts aren't always on Christ or the cross or the resurrection. I find myself thinking about people. This Easter Sunday I thought about my husband, whom I love so much. I thought about our children, Karen, Pete, Sue, and how fortunate Dan and I are.

I REMEMBERED Mrs. Anderson, who is ill, and promised myself that I'd bake a cake or make a casserole and take it over. I apologized mentally to Regina Kent for something I never said aloud, but thought. It wasn't a good thought. I heard Pastor Ittel's sermon. I followed Pastor Hanson through the liturgy. But my deep thoughts were with the people of that Moroccan city, where disaster took so many lives a few weeks ago. That event haunts me. What can a Christian do to help? We are far away and cannot help personally. Our government sent servicemen, money, supplies, medical teams, transportation. But I don't feel *I* had a part in that rescue work. All I did was think about the people.

Pastor Ittel was closing his talk. "We know that Christ has us in his heart. Let us remember to have him in our hearts. In loving him, we love all men and do good to all men."

Maybe I *had* a part in the rescue work —because I hold that Moroccan city and its people in my heart.

I SNIFFED. Dan looked at me. Did I have tears in my eyes? I hoped not. But why should I be ashamed of tears at Easter? People wept for Christ. Christ wept for us.

There were soft greetings and handshakes at the church door. We stopped for a moment to speak to our pastors. Mr. Dickerson met me at the steps. "Ah . . . there you are, Mrs. Melton." He shook hands with each of us in his courtly manner. Even with Sue. She beamed, said, "Happy Easter, Mr. Dickerson," and put in his hand the Easter card she had received at the Sunday school service.

"Thank you, young lady," he smiled. "Now . . . when Miss Karen joins us, we'll leave for my house. Maybe Peter would like to ride with me?"

Of course Peter would. And too bad Karen missed that "Miss Karen" touch.

"You know what I was thinking about in church, Mother?" Sue asked.

"What, dear?"

"If I give Buzzy my diamond ring, will that make up for when I tore the zipper out of her briefcase?"

"When did you do that?" This was news to me. Buzzy and Sue have a fairly tranquil relationship. And to give up that diamond ring . . . valued at a whole quarter! Sue's remorse must be great.

"Oh—one day. I never told you. But I've been sorry."

I hugged Sue as we walked to the car. "Honey, Easter must affect you the way it does me!"

LOW SUNDAY

THE PASTOR of the Church of the Holy Confusion looked sad. I attempted to fathom his despondency. "O come now," I offered, "things can't be that bad. The rigors of Lent and Easter are at an end. The church was probably packed last Sunday. No doubt you slept late Monday morning, and now you're all set to go on."

"That's just the trouble," he groused. "The church was packed last Sunday. We had to put chairs in the aisles. It took me over an hour to give communion at each service, and on top of that I baptized nine infants and received twenty-three adults."

He brushed a lock of hair back and rambled on, "You should have seen them come out of church. So many strange faces. A couple of times I began my little talk about 'strangers are always welcome' only to find I was greeting members of my parish. One woman was quite indignant. Said that if her own pastor didn't recognize her she thought she'd better go somewhere else!"

"AHA," I interrupted. "So that's it; you're just getting in the mood for Low Sunday. You've had your spirits buoyed by Easter and now you're conditioning yourself to the rows of empty seats next Sunday. The Low Sunday blues!"

How annoyingly accurate the unknown name-caller was when he first gave the name "Low Sunday" on the first Sunday after Easter. The big push is over. The fervent crusade to get people to come to midweek services, the special ceremonies of Palm Sunday, the sombre character of Holy Week and then the joyous crowds of Easter—it all seems to dissolve. Everything builds to a big climax on Easter morning. The next Sunday usually finds things back to *normal,* with only the faithful occupying their places in the church.

It wasn't always that way. Back in the early days of the church the day was known as "the Lord's Day in White." Easter was a time for the reception of new members into the church. After a long period of training in the faith and practice of the church, usually accompanied by rather serious examinations of the candidates, they were admitted into the fellowship. In those days initiation was an involved ceremony, a part of which was the baptism of the new Christian and the donning by him of a long white robe. This explains the name of the Sunday.

FOR THE REST of the week, including the celebration of the resurrection with the reception of the sacrament by the entire community, the new members wore their white robes at the services. On Low Sunday, and only then, were these white robes removed and from that day the newly baptized took their places as regular members of the congregation.

The use of white robes has survived among us only for the teen-age catechumens. (It is somewhat difficult to understand why in some places the boys in the class wear *black* robes and the girls white. Certainly they all should wear white.)

No one is suggesting that the use of the robes be broadened to include all of the persons received at Easter, but that

might not be a bad idea. Of course, with our peculiar method of receiving adults into membership, this might cause some problems. Who will wear the robes and who will not? What does one do with a former Methodist, Baptist, Unitarian or Roman Catholic?

OBVIOUSLY the important thing is not the wearing of robes, but that all of the new members as well as the old see in the celebration of Easter a call to renewed zeal in the service of the Lord. The name of the day, as indicated in the *Service Book and Hymnal* suggests this. Taking its title from the first words of the ancient Latin title, the first Sunday after Easter is known as *Quasimodo Geniti* (kwas-ee-MO-do Jen-i-tee), which means "as newborn babes." These words are taken from the first epistle of St. Peter (2:2): "As newborn babes, desire the sincere milk of the word."

Notice that this is a command of the apostle: "Do this," he says. And the words are meant not only for the new members but for all Christians. You all are newly born, by the power of baptism. No matter what your age in years, Christ has made you new. Therefore get the milk that God's Word alone can give.

What an injunction to those who have celebrated the resurrection. As Luther urged us to remember our baptism *every day* that thereby we might be made aware of the power of God in our lives for every moment of every day, so in the annual observance of the resurrection, we are caught up in a timeless act which is to change the whole pattern of life.

I was thinking of this after I talked with the pastor of Holy Confusion Church. Let's hope that his fears are groundless. And by the way, next Sunday, see you in church!

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

House divided

QUESTION: I am an unfortunate woman who married a Catholic—in the Lutheran church. We have been married nearly 30 years, and have two children whom Frank brought up in his faith. I had to consent to that. He continues to go to his church. This is a divided house—two different faiths—and we no longer agree on anything. The children are now married, so we live alone. We have a small business, but I am denied money and everything else. The children come first, while I am neglected.

Our property, which is in both names, is up for sale. I am sure Frank will want all the money if we succeed in making a sale. Will it be best for me to let him take over everything the way he wants? That is probably what I will have to do if I want to avoid trouble. That may be the thing to do even if I get hurt.

REPLY: Your situation is a normal outcome of a mixed marriage. Most such alliances result in disappointment and sorrow, unless one or the other unites with the other church without reservations, or drops into indifference and neglects church. I have seen only a few "successful" mixed marriages, and even then they probably involve heartaches for one or the other.

For either spouse to neglect the other is, of course, unchristian, as well as irrational. An understanding love does not admit of such attitudes or be-

havior. It seems to be that some benefit might issue from a calm discussion of the whole matter with a view to more sharing, good will, and generosity. Such conversations could lead to an agreement on handling the proceeds of the property sale. It would not be wise for you to yield your share of the ownership, especially since you admit that you "no longer agree on anything." You should be protected in a manner prescribed by an attorney. Ask God to help you to find ways to do what is right for yourself and your husband.

Attend worship?

QUESTION: After years of full-time church service I suffered a serious illness involving the nervous system. I was unable to go back to such service, but have now for years been helping my family to earn a living on the farm. After my illness the physicians advised me to return to my former associations — worship, farm life, and association with people.

My family have been fine to me in all ways except one—they decline to take me to church services. One member of the family dominates the others. The regular arguments are: "You know you can't go." "You're not well enough." "You will never be strong enough," and so on. Furthermore, the other members of the family will not invite me to their homes except on special occasions. I do not have the opportunity of public worship.

Some of our good neighbors are willing to take me along to church services at a small church not far away. My pastor has discouraged this on the ground that the church belongs to a "minority group." Yet, it seems to be my only opportunity. Is the attitude of complacency and unconcern a prevalent condition in our church today?

REPLY: It is difficult to envision anyone's situation or personality on the basis of a written description. In the light of the facts you have given let me offer the following suggestions:

1) Unless you are absolutely certain, consult your physician again and make sure that you are in condition to attend church services. A favorable answer will strengthen your position with your family. Have the doctor tell your family that you are in condition to go to church. They will then have to face the facts.

In that case your pastor could well encourage the family to bring you to services. Of course, if the answer is negative, you will have to deal with reality, and welcome pastoral visits and the sacrament in your home.

2) If you are healthy enough to go to church, and your family will still not take you, you may feel free to accept the courtesy of your neighbors, and worship with them in their church. Worship in that little congregation will be just as acceptable to God as if it were in your own church.

3) The attitude of complacency and unconcern is not prevalent in the Christian churches. Of course, many types of people are found in congregations, and some of them undoubtedly are negligent and "at ease in Zion." That, of course, is not the rule. The churches today are more concerned about people—especially those with handicaps—than ever before.

A good many times I have seen persons brought to church who were hardly in condition to be there—sometimes were unable to remain for the entire service, but families and friends were eager to lend a helping hand. Regardless of what happens, keep up your personal devotions and faith.

BOOKS

PRAYER AT THE PARSONAGE

Minister's Prayer Book. Edited by John W. Doberstein. Muhlenberg. 492 pages. $3.75.

This is a superb anthology of aids for the devotional life of any pastor. A fine collection from the richness and breadth of devotional material through the ages has been brought together.

Here is guidance and help, and an incentive to the discipline of personal devotions. Each day of the week lifts up a theme to which the Bible reading, prayers, and the readings from the anthology are related. Just to list the themes indicates the store of strength made available: "The Divine Institution and Commission of the Ministry"; "The Promise and Responsibility of the Ministry"; "The Minister's Life"; "The Minister as Confessor"; "The Minister as Pastor"; "The Minister as Intercessor"; "The Minister as Preacher."

In these days of promotion, busyness, constant distraction, and the giving of self to others, this book fulfills the need of reminding parish pastor not to neglect his own soul. Its content will enrich and strengthen him and his ministry. OSWALD ELBERT

Tinicum, Pa.

OF TIME AND THE RIVER

The Waters of Kronos. By Conrad Richter. Alfred A. Knopf. 186 pages. $3.50.

About this novel I shall go out on a long limb and declare that no man under fifty should touch it, and no man over fifty can resist its power and its pathos. And the line is drawn at fifty because the common sights, sounds, smells, paraphernalia, speech, customs, of small-town American life upon which this work depends for its evocative power—these ceased to be a common remembered pattern for the multitude about 1910.

Did you, as a child, walk home from school upon herringbone-patterned brick walks with soft moss between the bricks? or play in cool earth-floor cellars in your grandfather's house? or go to the store where around the spitting hot stove the flour barrel and the cracker barrel and the molasses barrel stood? or go to bed under the low sloping tin roof and think of fields and hills and streams as the rain beat over your cozy privacy? or see outside your parish church in the soft light of a quiet Sunday morning the horse and buggy stand, patient and unregarding while parents sang

I'm a pilgrim
And I'm a stranger
I can tarry, I can tarry
But a night

and you, in your short serge pants with three buttons at the knee, wondering when the preacher would stop?

The pathos of passingness, the little deaths that we all die amidst change before the great death, the mutability of all things that are the bearers of selfhood and identity, of love and of care—this is the theme of *The Waters of Kronos.* The theme is evoked and given actual and symbolic substance in a thousand dear remembered boyhood facts and sensations.

A parallel theme, never announced in a proposition or obtrusive as a preachment, but *there,* and strong by the sheer skill of the artist, is the gracious continuity of life in this rich and poignant world.

This book does not preach the gospel; that is not its intention. But it speaks truly of life and time and the power of the past and the clamant need of men for an unflinching ultimacy. To write of this need is not to deliver a Deed to answer it. *The Waters of Kronos* are not the answer; they are the question. And who has not known the time-bound and ever receding waters of this world cannot hear the ultimate liberation of life in the Gift who said ". . . the water that I shall give him shall be in him a well of water springing up into everlasting life."

Chicago JOSEPH SITTLER

Mr. Richter, among the foremost Ameri-

can novelists, was the son of a small-town Lutheran pastor in Schuylkill County, Pennsylvania. This novel (the first of a proposed trilogy) reflects the parsonage and parish as a boy knew them early in this century.

EVERY WINGED FOWL

All the Birds of the Bible. By Alice Parmelee. Harper. 279 pages. $4.95.

Anyone who 1) loves the Bible, or 2) who loves birds should find this book attractive. The author journeyed through the Bible "watching for birds," and says "there are surprisingly many of these lively creatures flitting through the Scriptures and I have quoted or referred to all the verses about birds in the Bible and many in the Apocrypha." She found some 300 species in Scripture, and has identified and described them with great resourcefulness.

This is a rigorously scientific study, but done with a poet's insight. One learns as much about the Bible as about birds in studying this book. And it is superbly illustrated, both with pictures of ancient mosaics, sculptures, paintings, and with modern photographs.

The book is in a class with Winifred Walker's *All the Plants of the Bible.*

AND SO FORTH

Thomasius Old Testament Selections. By J. Michael Reu. Wartburg. 704 pages. $6.75.

Dr. Reu, a notable prophet in the American Lutheran Church, was for 44 years a professor at Wartburg Seminary in Dubuque, Iowa. In the 1890's as a parish pastor he developed this massive commentary, with "homiletical applications" and sermon outlines, on the church year lessons according to the Thomasius lectionary. This was published in German sixty years ago, and now appears in a translation into English by Dr. Max Steuer.

A Treasury of Poems for Worship and Devotion. Edited by Charles L. Wallis. Harper. 378 pages. $4.95.

Anthologists perform a real service for all of us by bringing together in one volume the best fruits of reading in wide fields beyond the reach of most of us. This collection of prayer-poems brings a wealth of fresh, unhackneyed material of great value to teachers, preachers, and general readers made readily accessible through arrangement and indexing by a skillful editor. This is a book to buy and use and cherish.

Philadelphia JOHN W. DOBERSTEIN

44 meditations for teen-agers

Meeting The Test

by Walter L. Cook
author of
Meditations for Youth

To help young people cope with the problems that face them, Mr. Cook has written forty-four devotions that speak directly to the teen-ager and his situation. Each devotion has a verse of scripture as its theme, and each concludes with a prayer.

Some of the Meditations: *Tell Me Where the Goal Posts Are; When I Get Sore, Look Out; The Power to Stay with It; Just Why You Are Here; Proof That You Are a Strong Person.* **$1.75**

Published by Abingdon Press
AT YOUR
LUTHERAN BOOK STORE

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

ULCA

"Average" Pastor's Salary Up $500 in Past Five Years

THE "AVERAGE" ULCA pastor is paid an annual salary of between $4,500 and $4,999. His pay has increased approximately $500 in the past five years.

Results of a survey covering 3,283 of the 4,774 pastors on the church rolls as of Jan. 1, 1960, were announced this month by Dr. George H. Berkheimer, executive secretary of the Board of Pensions.

"Everybody was certain that the last five years had witnessed a definite uptrend in pastors' salaries," Dr. Berkheimer said, "and the results of this study very decidedly confirm that opinion."

In 1955, he said, 73 pastors were paid less than $2,500. Now only 15 pastors are reported receiving salaries that low.

THE BASIS for determining how much pastors are paid is the cash salary plus 15 per cent, if residence is provided, or cash salary plus actual rental allowance.

The survey included ministers serving congregations as well as those engaged in the general work of the church, but did not include foreign missionaries or chaplains serving in the armed forces.

At the top of the salary scale, only 11 ULCA pastors were getting $10,000 or more five years ago. Thirty-nine pastors are now in that upper bracket, and 22 of them report salaries in excess of $11,000.

The largest group, 741 of the 3,283 pastors reporting, is paid between $4,500 and $4,999. Five years ago the average was between $4,000 and $4,499 for 644 pastors.

Classified according to age groups, highest average salary was $5,780 for the age group 46 to 50, totaling 355 pastors. The lowest, $4,150, was for twelve pastors 25 years old or younger.

"Whereas 547 ministers reported receiving a salary ranging from $3,000 to $3,499 in 1955, only 86 ministers are reported as receiving such a salary in 1960," Dr. Berkheimer noted. "On the other hand, there were only 72 in 1955 who were receiving between $6,500 and $6,999, but the 1960 survey reveals that 220 pastors are receiving such salary now."

Dr. Berkheimer pointed out that the Board of Pensions does not "lobby" for higher ministerial salaries, which is a matter for synods to handle. Nevertheless, he said, the pension board has more information on salaries than any other board or agency of the church, and considers it a duty to make such information available periodically.

"Doubtless each time an article on the subject of pastors' salaries appears, some church councilmen become conscience-stricken and several more pastors receive increments, in some instances long overdue," he said.

Estate Planning Sessions

REGIONAL CONFERENCES on Estate Planning, sponsored by the United Lutheran Church Foundation, will be held April 25 in Chicago and April 26 in Milwaukee.

Following the pattern of the Foundation's first such conference held last November in Pittsburgh, they are intended to remind church members of the continuing need for estate and capital gifts for the present and future work of the church.

Information will be presented on the many ways in which such gifts may be made, and on the estate planning advantages of arranging lifetime transfers of capital sums while the donor retains income for life.

Technical aspects of estate planning will be discussed by national and state authorities. Participating in the program at both cities will be Dr. Roland C. Matthies, chairman of the ULCF Directing Committee and vice president of Wittenberg University; Sydney Prerau, director of the J. K. Lasser Tax Institute, Larchmont, N. Y.; Harold O. Thomas, retired manufacturer, inventor and philanthropist, of Canton, Ohio, and Chester A. Myrom, ULCF executive director.

Taking part in the Chicago meeting will be Glenn W. Schmidt, an attorney; Robert

ULCA . . .

E. Roy, an accountant, and Dan Metzger, insurance representative.

In the Milwaukee conference participants will include Harold F. Lichtsinn, attorney; William W. Leece, accountant, and Walter H. Meier, insurance.

LLM Memberships Given Japan and India Laymen

HONORARY MEMBERSHIPS in the Lutheran Laymen's Movement for Stewardship were presented to a Japanese churchman and to two from India at the January dinner meeting of the LLM executive committee in New York City.

SABURO INOUE

The membership of Mr. Saburo Inoue, treasurer of the Japan Evangelical Lutheran Church, was presented in absentia. Mr. Kola Isaiah, stewardship secretary of the Andhra Evangelical Lutheran Church, and Mr. Aaron Rao, lay leader in the same church, have been studying stewardship activities in the American churches, and were present to receive their honors.

Mr. Inoue has been active in the church since his baptism nearly 40 years ago. He has served as treasurer of JELC for the past five years. He is also a member of the stewardship committee and a member of the Lutheran Unity Constitution Drafting committee.

Church's Court Organized

DR. ROBBIN B. WOLF, a Pittsburgh attorney, was elected president of the ULC's new Court of Adjudication and Interpretation at the organizing meeting held in New York March 31. Another attorney, Paul H. Rhoads, of Harrisburg, Pa., was elected vice president.

The court elected Dr. Richard H. Gerberding, of Mound, Minn., as secretary, and Judge Lawrence F. Speckman, of Louisville, Ky., as clerk.

Dr. Gerberding is a former president of the Northwest Synod and retired executive secretary of the ULC Board of American Missions.

Other members of the court are Dr. Henry H. Bagger, of Philadelphia; Dr. H. Grady Davis, of Maywood, Ill.; Dr. John Schmieder, of Kitchener, Ont., Canada; Dr. Thomas D. Rinde, of Fremont, Neb., and Dr. Karl W. Kinard, of Columbia, S. C.

The court was created by a constitutional amendment approved by the ULCA's 1955 convention. Upon ratification by the synods it was declared in effect at the 1958 convention. The court consists of six ministers and three laymen, "learned in the doctrine the law and the practice of the church."

Letters to the Editor

Unenforced Penalty

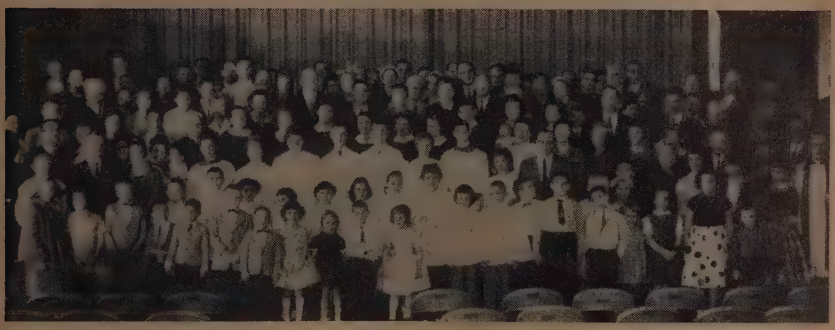
SIR: The question is not whether putting murderers to death will deter murder but whether an unenforced death penalty on the statute books will deter it. When only one-half of one per cent of murderers are punished by death, and the killer has a 20 to 1 chance of escaping the death penalty it could hardly have much deterring force. It looks as if the courts have practically abolished the death penalty even though the legislators have not removed it from the books. (REV.) JACK EVERETT SMITH

Ashville, N. C.

Correction

SIR: In my Rocky Mountain Synod news report it was stated that "Started in 1910 the group of volunteer laymen has contributed more than $11,000 to new missions." Somehow my statement got mixed up. The "Mission Ten" raised this sum since 1954. OLIVER WEAVER

Denver, Colo.



There were 210 worshipers at the organization service of Prince of Peace Church in Westlake

Mission Congregations Organized at Westlake and Stow

By E. RUDOLPH WALBORN

COLUMBUS—Two Ohio mission congregations were organized on successive Sundays last month.

Prince of Peace Church was established March 13 in Westlake, a Cleveland suburb, with 98 adult and 66 child members. On March 20, St. Stephen Church was formed at Stow, north of Akron, with 117 adult members. Both began services last Sept. 13.

Pastor Richard Knudten began developing the Westlake mission last July. Participating in the organization were Synod President Herbert W. Veler, Mission Director Albert H. Buhl and Dr. J. H. L. Trout of neighboring Bethany Church.

At Stow, Pastor Charles A. Wallick began work last July. President Veler and Dr. Buhl assisted in the organizing service.

Two other missions are scheduled for organization early this summer. One is Good Shepherd, at Washington Court House in southern Ohio, being developed by Pastor Joseph Radabaugh. The other is Holy Trinity, at Brunswick, south of Cleveland. Pastor James A. Miller has been at work there since last July.

Our Saviour Church's second unit (right) seats 395 at Trilby

OUR SAVIOUR CHURCH, in Trilby near Toledo, dedicated its $180,000 second unit, a sanctuary with connecting Sunday school and fellowship hall. It seats 360 plus 35 in the choir.

GRACE CHURCH, Toledo, dedicated a contemporary sanctuary seating 456, with overflow space in the narthex for 150. It was built at a cost of $215,000.

ST. PAUL'S CHURCH, Minerva, dedicated the third building in its 107-year history, at a new site on the edge of the com-

munity. Built at a cost of $267,711, it seats 300 and has an education and fellowship unit.

Faith Church, in the Fairlawn section of Akron, dedicated its $186,000 first unit, seating 172 with overflow space for 100, and with seven classrooms. This congregation was organized in 1955 with 67 members, now has 250 confirmed.

Faith Church, Wilmington, dedicated its first sanctuary after worshiping in a house-chapel since 1956. The contemporary building with a glass front cost $125,000.

Toledo's largest congregation, Augsburg, enlarged its sanctuary to seat 1,000, at a cost of $255,000. A $140,000 educational unit also was built.

Wittenberg to Celebrate "Dean Flack Day" April 29

SPRINGFIELD, OHIO—"Dean Flack Day" will be observed at Wittenberg University April 29, according to Dr. W. Emerson Reck, the university's vice president.

DR. E. E. FLACK

The observance is being planned to honor Dr. E. E. Flack, dean of Hamma Divinity School. Dr. Flack, who has taught at Hamma for 37 years, will resign his deanship Sept. 1. He will continue to teach exegetical theology.

Highlight of the day's activities will be a banquet in Woodlawn Hall, preceded by a special worship service in Wittenberg's Weaver Chapel.

Dr. Ralph Loew, president of the ULCA Board of Foreign Missions, will be the speaker. Dr. Flack has been a member of the board since 1954.

Deep Snow Hampers Work In Mountain-Top Parishes

By HAROLD L. HANN

FAIRMONT—Pastors of the mountain-top parishes have had an enforced vacation as more than four feet of snow fell in three weeks. Roads were blocked to the extent that Governor Cecil Underwood ordered emergency helicopter service for the sick and needy. In many instances Lenten services had to be cancelled.

In spite of the severe late winter, work has progressed on a basement at St. John's Church, Davis. A kitchen and rest rooms are being installed, with fellowship and educational facilities to be added.

Mission Work Starts in Beckley

MISSION DEVELOPER Charles L. Delaney, Jr., arrived in Beckley early in March to hold services in the Beckley newspaper office preparatory to organizing St. Luke's congregation. He had served previously in York County, Pennsylvania.

JOHN BARRINGER, a senior at Philadelphia Seminary, will begin developing a mission in a new section of Charleston on June 1. A dwelling has been rented in Southwest Charleston for a house chapel.

TWO LUTHERAN professors are supplying pulpits in the synod. The 108-year-old congregation of St. Johannes at St. Clara is being served by the Rev. Herbert J. Buhler, Jr., teacher of psychology at West Virginia Wesleyan College. At the Ravenswood mission, the Rev. John A. Pettit, former ULCA missionary and now instructor of Spanish at Marietta College, Marietta, Ohio, continues to conduct Sunday services.

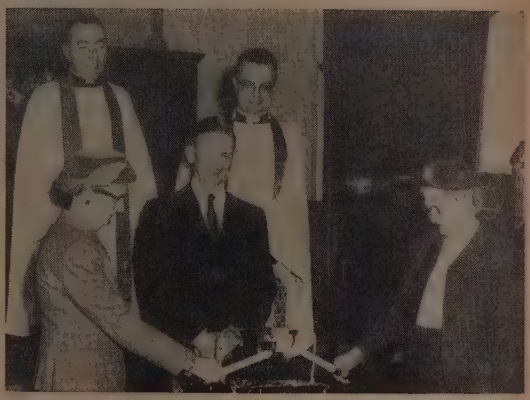
AMONG SPEAKERS at the synod convention May 16-18 at Jackson's Mill will be LLM Executive Director Henry Endress, as ULCA representative; Board of Social Missions Director of Evangelism J. Bruce Weaver, and Board of Deaconess Work executive secretary, Sister Mildred Winter.

Church Clears Debt, Borrows Again for Improvements

By WILSON P. ARD

HAGERSTOWN — St. John's congregation, Martinsburg, W. Va., ceremonially burned a note, clearing the modern parish house of debt. Minutes later, they authorized a new loan to finance the purchase of a new parsonage, decoration of the auditorium, and remodeling the church exterior—at a total cost of $50,000.

Assisting Pastor Earl G. Creps, Jr., in the note burning were Mrs. J. G. E. Sponseller, Howard Siler and Miss Emily Miller of the congregation, and the Rev. Frank W. Klos, Jr., of the ULCA Board of Parish Education, former pastor of St. John's.



Pastors Creps and Klos, Mrs. Sponseller, Mr. Siler, Miss Miller

Dedication at Trinity, Hagerstown

TRINITY CHURCH, Hagerstown, Dr. Wilson P. Ard, pastor, dedicated a new Christian education building and rededicated completely renovated and remodeled educational facilities in four services Feb. 28-29.

Guest speakers included Dr. F. Eppling Reinartz, secretary of the ULCA; Dr. Abdel Ross Wentz, president emeritus of Gettysburg Seminary; Pastor James G. Horn, president of the Lutheran Pastors' Association; the Rev. Wilbur V. Hogevoll, president of the Washington County Ministerial Association; Dr. Carl R. Simon, Washington, and Pastor Eugene A. Gardner, Baltimore, sons of Trinity Church, and Dr. Frederick R. Seibel, acting synod president.

EVANGELICAL LUTHERAN CHURCH, Frederick, Pastor Charles F. Trunk, Jr., Assistant Pastor Russell F. Seabright, Jr., has launched a $445,000 building program to provide facilities for an efficient program of Christian education, youth work, music, fellowship and administration. This church was founded in 1738 by a small group of men and women under the leadership of John Casper Stoever.

PASTORS' INSTITUTE is scheduled for July 11 at Mt. Tabor Park, Rocky Ridge, Md. Lectures on "The Lord's Supper" will be given by Dr. Theodore G. Tappert, of Philadelphia Seminary.

Women's Conferences Listed

UNITED LUTHERAN CHURCH WOMEN'S conferences are scheduled at St. Paul's Church, Cumberland, April 19; Trinity Church, Hagerstown, April 20; Trinity Church, Taneytown, April 21; St. Paul's Church, Washington, April 22; Zion Church, Middletown, April 23.

CHURCH COUNCIL of Boonsboro parish, Pastor Richard F. Batman, is planning a visitation of every family to encourage worship and Bible reading each day in the home, and a "Family Night" in each home at least once a week.

REPLACING traditional Wednesday evening church services, St. Luke's Church, Cumberland, will have fifteen sectional Bible study groups meeting weekly and guided in discussions by Pastor William R. Snyder.

PENNSYLVANIA

Lutheran Club Federation Convention Set May 13-15

By LUTHER E. FACKLER

PITTSBURGH — Outstanding Lutheran lay leaders and preachers are to speak at the 1960 convention of the Federation of Lutheran Clubs, to be held at the Penn-Sheraton Hotel here May 13-15. "One Lutheran Voice" is the convention theme.

The Federation embraces all Lutheran laymen clubs in America.

Among the speakers will be Dr. Amos John Traver, professor emeritus at Hamma Divinity School; Howard L. Logan, executive secretary of the United Lutheran Church Men; Sigurd Anderson, former governor of South Dakota and now a member of the Federal Trade Commission; Dr. Reuben G. Steinmeyer, professor at Maryland University; and Dr. Philip Johnson, of the National Lutheran Council's public relations division.

Music Festival on Campus

PITTSBURGH SYNOD'S Choral Festival of Music will be held on the Thiel College campus April 24. Two area music conferences are scheduled for Kittanning and Erie.

LUTHERAN SERVICE SOCIETY reports the addition of four more workers to the staff. Pastor Carl J. Schindler, of Wilkes-Barre, has accepted the society's call to take charge of the Greensburg office, opening July 1.

EXECUTIVE COMMITTEE of the synod has urged members of congregations to vote against legalized harness racing, in counties where the issue will be placed on the primary election ballot.

Ground Broken at Norwood

NORWOOD, PA.—Immanuel Church broke ground March 6 for a $140,298 educational building. Roland Taylor Addis is architect and Robert G. Hibbard is contractor.

Muhlenberg Choir to Sing On CBS "Church of the Air"

The Muhlenberg College Choir will be heard on the "Church of the Air" radio program on Sunday, April 24, via the CBS radio network. Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, will deliver the sermon, and the program will honor Christian colleges in America.

Business Must Be Christian to Survive, Laymen Declare

PITTSBURGH — Big business and secular professions couldn't survive without the truths of Christianity as a guide. Five busy laymen expressed this joint belief as they spoke from the pulpit of First Lutheran Church in downtown Pittsburgh on five successive days in Lent.

Some 1,400 men and women of all religious persuasions attended the series of noonday services, arranged by Dr. Harold R. Albert, the pastor.

Leon B. Hickman, lawyer and executive vice president of the Aluminum Company of America, said:

"Is it possible to be a Christian and a businessman? Well, I think it's not only possible; I think it's indispensable that business be Christian. It must be to survive."

Said Dr. Jerry McAfee, vice president of Gulf Oil Corporation:

"Some day man will be able to draw directly on the sun for his physical energy needs. Fortunately, you and I need not wait for centuries of future development before we can draw directly on the ultimate source of spiritual power."

Other lay preachers were R. Heath Larry, administrative vice president, labor relations, of United States Steel Company; David S. Ketchum, vice president of Ketchum, Inc., fund raisers, and John Penn, manager of the Carlton House.

This new congregation in Middletown is largest mission to be organized in New Jersey Synod

Middletown Church Organized with 203 on Charter Roll

By RALPH I. SHOCKEY

TRENTON — All previous organizational records of the synod were topped by King of Kings Church, Middletown, when 203 charter members formed the congregation on March 13. The Rev. C. Rodger Burkins, BAM developer, began the work eight months ago.

It becomes the 150th congregation on the synod roster, and is the third mission organized this year.

The Rev. Raymond H. Tiemeyer, administrative assistant to the president of the ULCA, preached. Others assisting with the service were Dr. Edwin H. Knudten, the Rev. Howard A. Lenhardt and the Rev. Arnold J. Dahlquist.

Dates Set for Camp Beisler

CAMPING DATES for Camp Beisler have been announced by the Rev. Paul E. Carl, secretary of parish education and youth work, as follows: Intermediates, June 19-July 9; Juniors, July 10-Aug. 20; Seniors, Aug. 21-27; and the Leadership group, Aug. 28-Sept. 5.

SIXTEEN college and high school students, members of Lutheran congregations throughout the state, have completed a six-weeks' project among the Luther Leagues designated as "Operation Sparks Sundays." The project sponsored by the Luther League of New Jersey has been to "fire the youth program and to rekindle the spirit." Fred Berkobin of Nutley is League president.

SIXTH BIENNIAL convention of the ULCW of the synod will be held at St. John's Church, Ocean City, May 4-5.

THE REV. MARTIN DOERMAN, Philadelphia Naval Hospital chaplain, will address confirmands of the Southern Conference at the Holly House, Pennsauken, May 1.

THE 128-YEAR-OLD pulpit-centered chancel at Zion Church, Long Valley, was replaced with a well-proportioned chancel with altar, pulpit and lectern as part of the renovation program. New furnishings and appointments were added. Rededication service was held April 3, with Dr. Knudten, the Rev. Arnold Dahlquist, the Rev. Herbert F. A. Hecht, and Pastor Louis Bell participating.

CHRIST CHURCH, Camden, is renovating the former edifice into an eight-room parish house with the expenditure of $12,000. The Rev. Robert Peterson is pastor of the congregation.

Pastor Mednis is at far left of group at Columbus, President Lundquist is shown at left rear

St. James' Church, Columbus, Observes 40th Anniversary

By RALPH C. SANDGREN

BILLINGS, MONT. — St. James' Church, Columbus, Mont., celebrated its 40th anniversary on March 13. The Rev. George Lundquist, Northwest Synod president, preached.

Pastor Jan Mednis was master of ceremonies at an afternoon banquet. Guests included ULC pastors from Billings and Livingston. Greetings were read from the Rev. Webster Clement, who served the congregation for 25 years when it was a preaching point.

FIRST ENGLISH CHURCH, Billings, will celebrate its 40th anniversary with a banquet on May 27, when President Lundquist will speak. Other events will be a Sons for the Ministry service on May 1, and observance of Northwestern Seminary's anniversary in the fall. The pastor is the Rev. John Shannon.

ULCW Unit Formed in Fargo

WOMEN OF ST. MATTHEW'S CHURCH, Fargo, N. D., recently were installed as a unit of the United Lutheran Church Women. This mission congregation was organized in May 1959, the third ULC church in Fargo. Pastor is the Rev. Charles Paulson.

EVERY MEMBER of Trinity Church, Glenburn, N. D., is on one of five building study committees appointed by Pastor Donald B. West to determine what shall be done in the way of remodeling and new construction.

ST. MARK'S CHURCH, Fargo, postponed plans to remodel.

Time Saved for Chores

RANCHERS around Killdeer, N. D., complained they were spending too much time away from their chores when they had to bring the children to Sunday school and stay for worship afterwards at St. John's Church.

Pastor Paul Carlson and the church council worked out a way to have both sessions at once. An amplifying system was installed. At 10 A.M. the children assemble in the basement and their parents in the sanctuary. The children using the same service books, take part in the service until the end of the hymn, when the loudspeakers are turned off. Then they go into graded class sessions.

By the end of the sermon and the offertory the students are reassembled to participate in the closing part of the service. Shortly after 11 o'clock, the whole family can go home to take care of necessary farm work. Attendance has increased 20 per cent.

Synod Budget Will Require Greater Benevolence Rate

By CHARLES A. PULS

MADISON — Northwest Synod's proposed budget, to be submitted at the convention in Grand Forks, N. D., May 17-19, will call for a 17 per cent increase in benevolent giving.

The synod's budget committee has sent advance copies to all pastors and councilmen. The budget lists needs totaling $1,237,580. Pledges from congregations for 1960 indicate a total of $1,094,034.

Synod's Lutheran World Action goal is $122,451, about $15,000 more than in 1959.

Merger Problems Thrashed Out

PROBLEMS INVOLVED in the coming merger were thoroughly discussed at a recent meeting of ULCA synod representatives in Wisconsin. Representing Wartburg congregations were President R. R. Belter and Pastors Robert L. Bolton, Walter W. Koepf and Edgar R. Belter. Speaking for the Northwest Synod were President George L. Lundquist and Pastors Paul L. Roth, Charles A. Puls, Robert B. Anderson, Arno D. Martin, Howard E. Knox, Harold N. Stoffel, Ingolf B. Kindem, Dwight L. Shelhart and William B. Downey.

WISCONSIN LUTHERANS are rummaging in their attics and closets again to provide more usable clothing for overseas relief. Last

Carthage Football at Kenosha

AS PROOF that Carthage College is really setting up a second campus in Kenosha, it has scheduled a football game in the Wisconsin city next fall. Carthage will play Lake Forest College at the Kenosha municipal stadium on Saturday night, Sept. 24.

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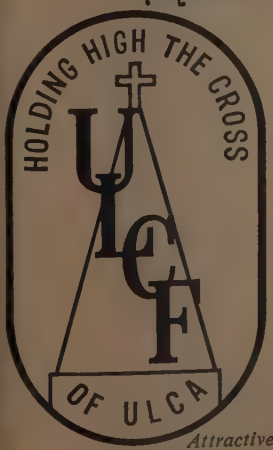

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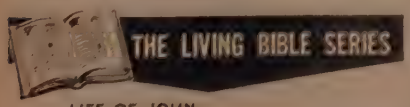

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WISCONSIN . . .

year nearly 600,000 pounds were shipped. Spring collections are scheduled at Oshkosh April 18, Racine and Kenosha April 2, Milwaukee April 24, Sheboygan May 6-7, and Madison May 28.

Monona Village Building Ready

ST. STEPHEN'S CHURCH, Monona Village, will dedicate the first unit of its new church plant on May 1. This mission congregation, served by Pastor Waldemar H. Nelson, has occupied a bungalow chapel for the past seven years.

ANOTHER NEW MISSION, King of Kings Church, will be organized next month in Granville, Milwaukee.

FLORIDA

Synod Convention Planned At Lakeland, May 9 to 12

By CARL A. DRISCOLL

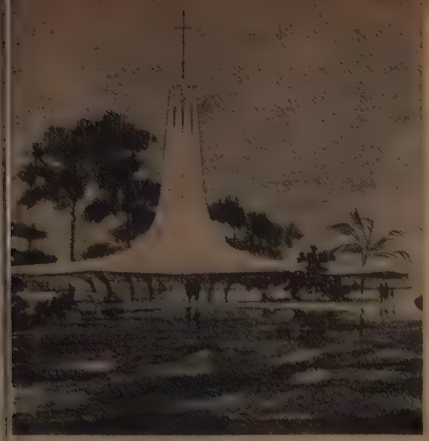
TAMPA, FLA.—Plans are being completed for the synod convention in Grace Church, Lakeland, May 9-12. Dr. Ralph W. Loew will be the ULCA representative, and will speak at the banquet when foreign missions will provide the theme.

Dr. Peter O. Bersell, president emeritus of the Augustana Church, will address the convention. A laymen's breakfast will be held on Tuesday. Nine pastors and four new congregations will be received.

The benevolence per capita is expected to remain the same as in 1959. Statistician Robert W. Beese reported a baptized membership of 21,446 at the end of the year, with 14,813 confirmed and 11,733 communing. Per capita giving based on the communing membership was $125.08, an increase of $5.91 over 1958.

Largo Church to Organize May 1

PRINCE OF PEACE CHURCH, Largo, Dr. E. Ray Morack, pastor, will organize May 1 as the 49th congregation in synod. Holy Trinity at Ft. Walton Beach, Robert L.



Design is circular for Melbourne Church

Keys, pastor, and the unnamed mission at Cocoa where the Rev. Ralph W. Birk is at work, will organize on Pentecost, June 5.

At Gainesville, where only the Student Center has been available, a new mission is under way with Norman E. Kieffer as developer. First service was held April 3.

At Venice, south of Sarasota, Pastor Charles I. Rowe will hold first services on April 24.

Mission Developer Gerald Wise will begin work at Key West on May 1, and Pastor Lyman H. Grimes will start work in Jacksonville Beach about June 6.

Lake Park Building Dedicated

St. John's Church, Lake Park, Arthur P. Snyder, pastor, dedicated their first unit on March 6. Dr. Royall A. Yount, synod president, preached.

Work on the new synodical parsonage in Tampa is progressing rapidly, and should be completed within a month.

First United Church, West Palm Beach, Paul E. Arnold, pastor, will dedicate their new building on April 24.

St. Paul's Church, Melbourne, the Rev. John K. Knaul, pastor, broke ground on March 6 for its first unit structure. Designed by a Sarasota architect, Victor K. Lundy, the building is round, and strongly suggestive of the missile age. Melbourne is about 30 miles south of Cape Canaveral.

High Water in Tampa

If Noah had his ark in Florida in March, he could have floated it in much less than 40 days! Eight thousand people were forced out of their homes in the low-lying north Tampa area. Some families in Faith parish were in the flood area. Explorer Scouts from Good Shepherd were among those called for rescue work.

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NORTH CAROLINA

1959 Membership Gains Reported Best in Years

By FRANK K. EFIRD

SALISBURY — In 1959 the synod had its best membership gain in several years. Communing membership jumped 974 or 2.6 per cent, and baptized membership increased 1,860 or 2.7 per cent. In 1959 it took an average of 35 members to win one new confirmed member; in 1958 it took 76.

North Carolina congregations broke all previous giving records for the first two months of the year. February and March receipts for benevolence totaled $90,782. This was an increase of 27 per cent over the 1959 record. Thirty-four congregations gave nothing the first two months.

In 1959 the average gift per communicant for all the causes of the church was $117.17, compared with $109.29 for 1958.

"Covenants," or benevolence promises, made by congregations on the 1960 budget of $771,802, total $702,141. These pledges assure 100 per cent of budget amounts for Lutheran World Action, institutions and synodical expenses, but only 89.6 per cent for the ULCA.

Mocksville Mission to Begin

BOYCE D. WHITENER of Hickory will start work as a mission developer at Mocksville on June 1. He will graduate at the Southern Seminary this spring.

TO ENCOURAGE congregational participation, some Lutheran churches in North Carolina are now printing orders of service for funerals and weddings.

NORTH CAROLINA COUNCIL OF CHURCHES has elected the Rev. George Whittecar, pastor of St. James' Church, Concord, as first vice president. Mrs. Aubrey Mauney of St. Matthew's Church, Kings Mountain, received a citation for distinguished service. Dr. Frank K. Efird, Salisbury, is chairman of the council's evangelism committee.

Synod May Meet to Discuss Waterloo College Situation

By NORMAN BERNER

KITCHENER, ONT.—A petition calling for a special session of the Canada Synod is being circulated among the pastors. The session would be held some time in May to deal with the future of Waterloo University College.

Dissatisfaction has been increasing over the terms of federation with the University of Waterloo. Federation is scheduled for July 1. The annual meeting of the synod takes place in Kitchener, June 6-9.

Membership Growth Slows Down

THE SYNOD'S fast rate of growth during 1958 slowed down in 1959, according to figures compiled by Statistician O. T. C. Stockmann. Baptized membership gained 1,547, to reach 63,725. Confirmed membership went up 756 to 42,877. The increases were about half of those registered in 1958.

Communing membership showed a drop of 161, and stood at 30,502. The four largest congregations in the synod all showed losses. As a result the percentage of communicants is down to 71, the lowest in many years.

Immigration Work Reviewed

SOCIAL MISSIONS COMMITTEE met in Toronto March 25 to hear a report by Secretary Harold Reisch of the ULCA Board of Social Missions concerning the synod's immigration and service centers. During the 1955-59 period, 19,083 immigrants had passed through the four offices in Toronto, Montreal, Hamilton, and Windsor.

Pastor Reisch commended "the imaginative, creative and aggressive approach of the directors of the centers to the problems presented by mass immigration." Most of the cost of the immigration work was met by ULCA grants totaling $144,048.

THREE MORE MISSIONS in synod territory got under way on three successive Sundays. Total of missions being developed is five.

At Deep River, townsite of Canada's atomic energy plant, a group of 85 interested persons heard the Rev. Norman Berner preach at the first service on March 20. The Rev. David Metzger, of Pembroke, will conduct services until a developer is assigned.

Pastor Berner preached March 27 at the

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first service in the town of Brampton. Mission Developer A. J. Datars welcomed 129 persons.

On April 3, President A. G. Jacobi spoke at the first service in Richmond Hill, north of Toronto. The Rev. Richard Tubbe is developing this mission.

Ground Broken in East Hamilton

FAITH CHURCH, Hamilton, broke ground for its church in the east end of Hamilton on March 20. Pastor John Miller officiated. In the west end of the city, work has been resumed on the new building for Grace Church.

DATESTONE for the first unit of Good Shepherd Church, Toronto, was laid Feb. 28. Dr. Albert Lotz, Kitchener, a member of the Board of American Missions, spoke.

CONSTRUCTION of the first unit for St. Philip's Church, Toronto, is expected to begin in May.

St. Matthew's Church, Kitchener, observed 30th anniversary of broadcasting Sunday morning services. Taking part in program (l. to r.) were Pastor F. W. Zinck, Dr. A. A. Zinck, Dr. John Schmieder, pastor emeritus, and Dr. Albert G. Jacobi, Canada Synod president.

Dr. Weng Named Board Chairman Of Ministers Life and Casualty

DR. ARMIN G. WENG, president of Chicago Seminary and former president of the Illinois Synod, was elected chairman of the board of directors of the Ministers Life and Casualty Union at the annual meeting in Minneapolis.

The 59-year-old Union, which insures only ministers, reported 23,258 life policies in force with total insurance of $78 million. It covers 62,748 clergymen with accident and health policies. Largest denominational representation among policyholders is Baptist, with Lutherans second.

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Synod Convention Calendar

April 26-28
VIRGINIA:
St. Mark's Church, Roanoke
April 26-29
KENTUCKY-TENNESSEE:
Faith Church, Lexington, Ky.
GEORGIA-ALABAMA:
Ascension Church, Savannah, Ga.
May 1-5
NORTH CAROLINA:
Holy Trinity Church, Hickory
May 2-5
SOUTH CAROLINA:
St. Phillip's Church, Myrtle Beach
May 5, 6, 8
NOVA SCOTIA:
Grace Church, Lunenburg (First South)
May 9-11
INDIANA:
Grace Church, Elkhart
MICHIGAN:
Holy Communion Church, Detroit
May 9-12
FLORIDA:
Grace Church, Lakeland
PACIFIC SOUTHWEST:
St. John's Church, Sacramento
ROCKY MOUNTAIN:
St. Paul's Church, Albuquerque, N. M.
May 10-11
MISSISSIPPI:
New Hope Church, Sallis

—CHANGES OF PASTORATE—

CANADA

ELSNER, GODFREY. From St. John's Church, Elmwood, and St. Peter's Church, Brant Township, Ont. To Redeemer Church, London, Ont.

CENTRAL PENNSYLVANIA

RNDT, MILTON F. From Christ Church, Ellenville, N. Y. To Reedsville Church.
OSE, JOHN F. From Immanuel Church, Williamstown. To clinical training, Northeastern Penitentiary, Lewisburg, Pa.

CENTRAL STATES

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FLORIDA

KIEFFER, NORMAN E. From Luther Memorial Church, West Hollywood, Fla. To Gainesville, mission developer.

NORTH CAROLINA

BEARD, ROBERT Q. From Grace Church, Liberty. To Faith Church, Conover.

TREXLER, FLOYD C. From Bethany Church, Kannapolis. To St. Mark's Church, Mooresville.

OHIO

LUMAN, RALPH I. From St. Stephen's Church, Lexington, S. C. To Good Shepherd Church, Lorain.

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WOLFORD, THOMAS E. From St. Luke's Church, Marietta. To Trinity Church, Findlay.

PACIFIC SOUTHWEST

STEINHAUS, JOHN R. From Hollywood Lutheran Church. To executive director of California Lutheran Homes.

PITTSBURGH

LUEBBE, PAUL F. From St. Andrew's Church, Baltimore, Md. To English Lutheran Church, Zelienople, Pa.

WARTBURG

JUHKENTAAL, JULIUS. From St. John's Church, Hebron, Ill. To Peace Church, Belmont, Wis.

WEST VIRGINIA

LEISTER, ELWOOD H. From St. Luke's Church, Baltimore, Md. To Edgwood Church, Wheeling.

FOREIGN MISSIONARIES

ARRIVALS

DELANEY, MILAN. From Tanganyika, Jan. 21. 735 Juniper St., N.E., Atlanta 8, Ga.

SLIFER, PAUL. From Liberia, Jan. 29. c/o Mrs. Wilmer Fretz, Springtown, Bucks County, Pa.

WILKE, MYRTLE. From Argentina, Feb. 13. c/o A. H. Ihde, Route 2, Box 27, Hope, Kan.

DEPARTURES

DOHLEN, DOLORES. To India, March 22. Rajahmundry, East Godavari District, Andhra Pradesh, India.

RUCCIUS, MARTIN. To Liberia, March 14. Lutheran Mission, Monrovia, Liberia.

ZARTMAN, RUTH. To British Guiana, March 8. Lutheran Courts, New Amsterdam, Berbice, British Guiana.

DECEASED

THE REV. GUSTAV JOHN REUMANN, 76, died March 30 at the National Lutheran Home in Washington, D. C.

Pastor Reuman was born in Germany and studied at the Brecklum Seminary before coming to America in 1910. He completed his theological training at Hartwick Seminary, and was ordained at Syracuse in 1912.

He served parishes in Little Falls and Oswego, N. Y., and at Jersey City, N. J. He retired in 1949. His wife, Flora Lapp Reumann, died in 1947.

Surviving him are four children, Mrs. Frederick H. Belden, New Kingstown, R. I.; Mrs. Harwood V. Hall, Orlando, Fla.; Vincent G. Reumann, Westwood, N. J., and the Rev. Robert R. Reumann, Presbyterian missionary in Formosa.

Funeral service was conducted April 1 in the chapel of the National Lutheran Home by Dr. Lawrence D. Folkemer and Dr. J. Frank Fife. Interment was in Glenwood Cemetery, Washington.

MRS. RUTH LYDIA ROMOSER, 53, wife of the Rev. Carl A. Romoser, assistant pastor of Zion Church, Tamaqua, Pa., died March 17.

Born in Jersey City, N. J., she was a daughter of Harry and Emma Gunther Rossy. She was married to Pastor Romoser in 1945. Before marriage she was an officer of an advertising company in Hoboken, New Jersey.

Funeral service was conducted in Tamaqua by the Rev. Luther K. Mohr and the Rev. Walter H. Guigley. Interment was in Hoboken Cemetery, North Bergen.

MRS. MARGARET SMITH, 97, widow of the Rev. M. L. Smith, died Feb. 7 in Indianapolis, Ind. Her husband was pastor in Cicero, Ind., from 1913 to 1916.

THE REV. C. WILLIAM T. STRASSER, 79, died March 4 in Stroudsburg, Pa. Retired in 1936, he had been pastor of the Hamilton Parish in Monroe County for more than 40 years. He was born in Allentown, and attended Muhlenberg College and Yale Divinity School. He was a member of the Central Pennsylvania Synod.

Funeral service was conducted March 7 by the Rev. Charles H. Ruloff, the Rev. Robert T. Zuch and the Rev. Adan Bohner, in Hamilton Lutheran Church near Stroudsburg. Interment was in the Stroudsburg Cemetery.

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• GROUPS WELCOME •
Because of the many requests for an opportunity to inspect the new Muhlenberg Building, guided tours can be arranged on Mondays and Thursdays between the hours of 9 to 3 and on Saturdays between 9 and 11 a.m. Groups desiring to visit the building should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call VIctor 8-6800.

Unfortunately it will not be possible to furnish guides for individuals or groups not making definite appointment through Mr. Keyser.

Any group desiring to arrange for luncheon (on Mondays or Thursdays) to be served during their visit must make this arrangement in advance.

IN CONCLUSION

TWO GROUPS of people have the top management responsibility in the United Lutheran Church. One is the "Council of Synodical Presidents," which includes the ULC president, secretary, and presidents of the 32 synods. The other is the "Committee of Executives," including the ULC officers and executive secretaries of each ULC board, department, and auxiliary.

The presidents meet once a year and the executives three times. It so happened that both groups met this month.

Like anybody else, I often experience painful frustrations in my own work, and generally regarding the work of the church. But I'm always encouraged by attending meetings of these two groups. Our church's chief officials are kindly, thoughtful, and co-operative individuals. That's what you would expect, I suppose, among those who spend their whole time in church work. But these people seem to me a little more than you might expect.

I HAVE NO idea what goes on when top officials of General Motors or U.S. Steel get together. Judging by the business which is scheduled at annual meetings of the big corporations, the chief concern seems to be who gets what stock options.

Church officials don't get stock options, and their salaries are small compared with those paid at high levels in industry. This is the way it ought to be. Nobody should get rich in our Lord's service.

Synod presidents have the hard job of trouble-shooting wherever difficulties crop up in congregational life. They seldom hear from pastors and people who live together in love. But there are always a few of the other variety. At least things are better than they were in America in the 18th century. Records of synod conventions in those days were mostly filled with complaints which congregations had regarding their pastors.

This year when synod presidents met (in Chicago, April 4-6, and all 32 were present), the subject which took the most time was the situation expected in 1962 if our church merger plan is approved. Problems which will develop in areas where there is great overlapping of the four merging churches (in Wisconsin, for instance) would make a pretzel-twister grey-haired.

THERE IS SUCH vigorous good will among the merging churches, though, that all these problems will be solved easily. A lot of officials will lose their present jobs, but I haven't heard any of them worrying out loud about it. That's the best thing, of course, about being in church service. A man is called to serve the Lord, and it doesn't matter much which particular assignment he gets.

My friend Dr. Lawrence Himmelman, for instance, is not eligible for re-election to the presidency of the Pittsburgh Synod next month. He told me he has no idea what he will be doing when his term of office is ended. He doesn't seem to have lost a single night's sleep about it.

Within the fellowship of Christian believers there ought to be such luminous and warm comradeship as this world can not give or take away. We may expect to have differences of opinion (are you going to vote Democratic or Republican? that will be a real fighting question in the U.S. by autumn). But we are bound together in our Lord's love. That binding together I have seen at the executive levels of our church this month.

—ELSON RUFF

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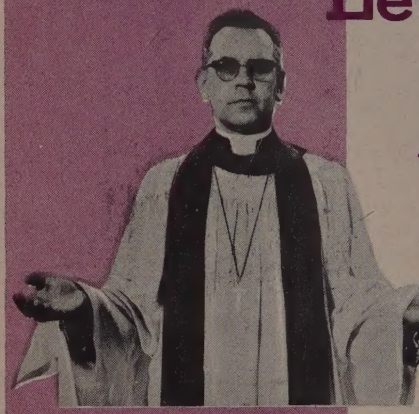

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